The Learned and Warlike Jew.

John Stafford Excudit. Ro: Vaughan sculp:

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THE WONDERFUL, AND Most deplorable HISTORY OF THE LATTER TIMES OF THE JEWS:

With the Destruction of the City of Jerusalem.

Which History begins where the Holy Scriptures do end.

By JOSEPHUS BEN GORION.

Whereunto is added a Brief of the ten Captivities; *with the Pourtrait of the* Roman *Rams, and Engins of Battery &c.*
As also of Jerusalem; *with the fearfull, and presaging Apparitions that were seen in the Aire before her Ruins.*
Moreover, there is a Parallel of the late Times, and Crimes in London *with those in* Jerusalem

LONDON,
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To the Honorable

Sir JOHN ROBINSON

Knight and Baronet, Lievte-

nant of the TOWER, and

Alderman of the CITY of

LONDON.

Honorable Sir,

THIS rare and remarkable Piece of Hiſtory, as it was Dedicated before to the *City* of *London* in generall, becauſe of the quality of the Subject; Treating of the ruine of one of the moſt famous *Cities* upon Earth: So upon this Review, and new *Edition*, I take the boldneſs of Dedicating it to *You* alone, who are one of the Eminent Members

and Ornament thereof; as alſo being Governor of that *Place*, wherein lies her chiefeſt ſecurity.

It was formerly Dedicated to this *City*, in the higheſt brunt of the late civill Confuſions. And the Noble *Author* of the following Epiſtle thought it very ſeaſonable to do ſo, out of an expreſs deſign to awaken, and warn *Her* of her deſperate condition at that Time; And it produced ſo happy effects, that it made ſuch impreſſions upon the ſpirits of many of the beſt Citizens, that they began to recollect themſelves, and ſee their Error; The ſaid *Author* repreſenting unto *them*, that the ſame *Crimes*, and *Crying ſins*, which raigned in *Jeruſalem* before her laſt and utter deſtruction, were very rife *then* in *London*; which were, the ſpirit of *Sedition*, inſtable and ſtubborn *Rebellious hearts*, their *murmurings* at *Government*, and an itch after *Innovations*. As alſo the defiling

of

of their Temple, the *Irreverence* and comtempt of the *Prieſts*, the violation of the Tombs of the dead, with other acts of *Prophaneſs* and *Sacriledge*; But principally the *Crucifying* of the *Lord of Life.*

The City of London was guilty at that time, of all theſe ugly and enormous *Crimes*, and may be ſaid to be lead all along by a true *Jewiſh ſpirit*; And concerning the *laſt*, viz. the Crucifixion of our *Saviour*, though no *Compariſon* may be made without a high prophaneſs, yet the manner of murthering CHARLES the firſt, may be humbly ſaid to bear a kind of analogy, and reſemblance with it; Nay the *Jews* (whereof there are ſwarms now in this City) will not ſtick to ſay, that it was a Murther beyond theirs; for, what they did, they did it out of *blindneſs* and *ignorance*: for they neither knew nor acknowledged *Him* to be *King* of

the *Jew*: But the *Engliſh* did accuſe, and arraign, they did condemn, and murther King CHARLES by the *name of their own King*, the *King of England*.

God Almighty avert thoſe further judgments which hang over us, as prayeth,

Honorable Sir,

Your moſt humble ſervant,

and Fellow-Citizen

J. S.

TO
Englands Imperial Chamber
THE
Renowned City of
LONDON.

To the Right Honorable the Lord Mayor, the Right worſhipfull the Sheriffs, Mr. Recorder, with the Court of Aldermen, and Common Councel, &c.

AS among men, *ſo there is a reſemblance, and a kind of affinity among* Cities *which are the Manſions of men; and a reverence due to ſome more then to others*: Carthagena *in* Spain, *doth acknowledge old* Carthage *in* Africk *to be her Mother*; Leyden *in* Holland *doth glory that ſhe is allyed to* Lions *in* France, *both of them bearing the name of* Lugdunum; Saragoſa *in* Aragon *confeſſeth her ſelf daughter to* Syracuſa *in* Sicily; *and* London, *by ſome Antiquaries is called* Troynovant, *as having been firſt founded by the* Trojans; *But of all the Cities upon the earthly Globe*, Jeruſalem *deſerves moſt reverence, in regard our* Salvation *was wrought and conſummated in Her*; *In regard, that grand Propitiatory Sacrifice for humane ſouls was offered in her*: *Therefore, under favour I held it not improper to Dedicat the Hiſtory of this once ſo famous* Metropolis, *to the flouriſhing City of* London.

In the holy Bible, the most authentick Patent of saving Faith, *there is a Text which reflected upon the ancient Nation of the* Jews, *and aymed only at their Country, viz.* In Jury God is known, &c. Psal. 76. *He was known indeed in that Land by the multitude of his Mercies, but afterwards by the severity of his Judgments; That race of people, partly because they were not co-labourers at the building of that Mount of humane pride the Tower of* Babel, *were, for many ages, the* objects of his favour, *till they made themselves afterwards* the subjects of his fury. *And as the Philosopher tels us* Corruptio optimi est pessima, *or as we find that the sweetest wines become the tartest vineger; so those heavenly* indulgences *turn'd to heavy* indignations, *those silver* showers *of extraordinary benedictions became black* storms *of vengeance. It is the method of divine Justice to correct first w th rods, then with* scourges; *and, if that will not do, with* scorpions; *The Jews felt all the three degrees; and never was any people upon earth made greater examples of wrath then his own chosen Inheritance, a peculiar people that might have claym'd the right hand of primogeniture among the rest of mankind. Now, whosoever desires to make reserches into the grounds of these sad dysasters, will find, it was their seditious proud spirits, their instable and stubborn* rebellious hearts, (*which did them more mischief then the* Roman *Rams, or any other destructive Engines*) *the defiling of their Temple, the violation of the Tombs of the dead, with other acts of profaneness and sacriledg: but principally the rejecting and crucifying of the* Lord of life. *For never any thing did thrive with them afterwards; insomuch, that, if there were no other motive for the* Jews *conversion, the* length *of these heavy judgments under which they groan to this day, were enough to do it; And tis observed the length of these judgments doth often puzzle their intellectuals and put them at a stand; For some of their Rabbies will stare and shrink*

in their shoulders at it, and sometimes break out into a kind of confession, that their judgments could not last so long but for crucifying one that was more then a man; *Besides, the punctuall accomplishment of our Saviours predictions were sufficient to convince any rationall creature; For, not long after, their* Land *became a stage of blood, and all kind of barbarisms. Their so renowned* City, *their Temple and* Sanctum Sanctorum *so fam'd all the earth over was made level to the ground: And observable it is, that these judgments fell upon their Temple at the highest time of holiness, at their Passover or Jubilee; so that one might say, That season which was ordained for their* salvation *turned to their* perdition; *Moreover the very inanimate creatures, and vegetals, the very soil of the Country became co-sufferers with them, being forc't to part with her* plenty, *as well as with her* people *ever since.*

From that time to this day, 'tis well known what Runagates, and Land-lopers they have been up and down the world; For although it is known there be many scores of thousands of them, dispersed and squandred here and there upon the surface of the earth, yet these straglers could never since grow to such an unity and coalition as might form the species of any setled Government; but they still shuffle and prog up and down, being no better then slaves wheresoever they take footing. Moreover it is observed, that they apply themselves to the most sordid and servile conditions; for commonly they are either Lombardiers *and Brokers for the pettiest things, as far as a blew point: Or they are Gabeliers and Tollmen, having some inferiour places in the Custom-houses, a profession so undervalued, and held infamous by their Ancestours: Or they serve for Spies and panders for intelligence, so that there be few great Officers in* Turky, *but have a* Jew *for that purpose; For they are known to be the subtilest, and the most subdolous race of people upon earth, as also the most fearfull and pusillanimous; insomuch*

that they are imployed no where in the wars, nor worth the making slaves of.

Now, the reason, why they are so far degenerated from their primitive simplicity and courage, is their frequent captivities, their desperate fortunes, the necessities and hatred they have been habituated unto from time to time. For no Nation on earth hathbeen so generally contemned, both by Christians and Pagans; witness one Heathen Poet among divers others, in these Hexameters, wherein there is an accumulation of so many base attributes cast upon them,

Tum Judæa cohors infida, molesta, rebellis;
Perfida, dira, ferox, perjura, ingrata, superba.

Now the moralists observe, that nothing doth depress and deprave ingenious spirits, or corrupt clear wits, more then scorn, and necessity; nothing cowes them more then want, and indigence;

——— Virtutibus obstat
Res angusta domi ———.

Touching the ten Tribes that were led Captives beyond Euphrates, the present Jews *know not what's become of them; yet they believe they never became Apostates or Gentiles to this day. Some there are, and those of the best rank of Learned men, who hold, that the* Tartars *of* Scythia, *who about the year* 1200. *or a little before, became first known to the rest of the world by that name, and hold at this day a great part of* Asia *in subjection, are of the* Israelits *progeny, namely, of those ten Tribes, which were carried Captive to* Assyria *by* Salmanazar, *and some of his Predecessors.*

The first argument they produce, is, that the word Tartari *signifies in the* Syriak *a* Residue, *or Remainder; such as those* Tartars *are supposed to be, of those ten Tribes.*

Secondly they alledge, that they have alwaies embraced the Circumcision, *the Ancient Character of* Judaism.

Thirdly, they urge sundry Texts in Esdras *for probability hereof; But this opinion hath found no great entertainment,*

tertainment, with the best sort of Antiquaries.

The Jews *of the Tribe of* Benjamin (*they say*) *are those in* Italy, Poland, Germany, *the* Turks dominions *and all the* Levantine *parts; The Tribe of* Judah, *they hold to be setled in* Portugal, *where, they will not stick to say, that some thousands families of their race are, whom they dispence withall to make a semblance of Christianity, as far as the taking of investitures in holy orders.*

From hence they say their Messias is to come; of whom one may bear them discourse with such a relish, such a self-pleasing conceit and confidence that is wonderfull. This may be the reason why they instruct their children, and expound their law in the Lusitanian *language in their Synagogues where women are not permitted to enter; for they hold them to be of an inferiour creation to man, and made only for sensuall pleasure, and propagation. They much glory of their mysterious* Cabal, *wherein they make the reality of things to depend upon letters, and words; but they hold, that the* Hebrew *hath the sole priviledge of this. This* Cabal, *or kind of knowledg, which is nought else but* tradition *transmitted from father to son, & so from one generation to another, is, as they say, a reparation in some measure for the loss of our knowledg in* Adam; *And, they say, it was revealed four times: First to* Adam, *who being thrust out of Paradise; and sitting one day very sad, and sorrowing for the loss he had of that dependency the creatures have upon the Creator, the Angel* Raguel *was sent to comfort him, as also to instruct him, and repair his lost knowledge; This they call their* Cabal, *which was lost the second time by the Flood, and* Babel. *Then God discovered it to* Moses *in the bush: The third time to* Solomon *in a dream, whereby he came to know the commencement, the mediety, and consummation of times, whereof he composed many Volums which were lost in the grand Captivity. The last time, they hold, that God restored the* Cabal *to* Esdras, (*a book they highly va-*

line) *who by Gods command withdrew himself to the wilderness forty daies attended by five* Scribes, *who in that space wrote* 200. *and four books*; *whereof the first* 134. *were to be publikely read*; *but the other seventy were to pass privately among the Levites*; *and those they pretend to be Cabalistically, and not to be all lost.*

Concerning the present Religion of the Jews, *there be three Sects of them. The first, which is the greatest, are called the* Talmudists, *in regard that besides the Holy Scriptures, they hold the* Talmud *for authentically, a book composed by their Rabbines The second sect of* Jews, receive only the Scriptures. *The third, which is called the* Samaritan, *and whereof there are but very few at this day, admit only of the* Pentateuch; *viz. the five books of* Moses, *for authentick Scripture.*

As, *according to my former observation, this Nation is grown* cowardly, *&* cunning, *even to a proverb, which must be imputed to their various thraldoms, contempt, and poverty* (*which though it* use to dastardize, and depress the courage, yet it whets the wit); *so besides these qualities, they are commonly* leight, *and* giddy-headed, *much symbolizing in humour with some of the Apocalypticall zelots of these times, and bold* expounders of Daniel, *with the other Prophets*; *whereby they use to sooth, or rather fool, themselves into some egregious fanaticall dotage, which nevertheless passeth among them for an* Illumination.

The first Christian Prince that expelled the Jews *out of his Territories, was that heroick King, our* Edward *the first, who was such a sore scourge also to the* Scots; *and it is thought divers families of those banished* Jews *fled then to* Scotland, *where they have propagated since in great numbers*; *witness the aversion that Nation hath above others to hogs-flesh. Nor was this their* extermination *for their* Religion, *but for their notorious Crimes*; *as, poysoning of wels, counterfeiting of coins, falsifying of seals, and crucifying*

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of Chriſtian children, with other villanies. This hapned in the year 1291. *And ſixteen years after,* France *followed our example:* It *was near upon* 200. *years after, that* Ferdinand *diſ-terred them out of* Spain, *and five years after him,* Emanuel *of* Portugal *did the like. But the Countries whence they were laſt expeld, was* Naples, *and* Sicily, *Anno* 1539. *In other parts of Chriſtendom they reſide yet in great numbers, as in* Germany high *and* low, Bohemia, Lituania, Poland, *and* Ruſſia; *In* Italy *alſo, they are found; but in no country which is ſubject to the King of* Spain; *They live at* Rom *every quietly under the Pope's noſe, and* St. Mark *makes no ſcruple to entertain them at* Venice. *In ſundry places of the Ottoman Empire they are found very numerous; ſo that it is thought,* Conſtantinople *and* Theſſalonica *only, have near upon* 20. *thouſand of them; Aſia is full of them, as* Aleppo, Tripoli, Damaſcus, Rhodes, *and indeed all places of commerce, and traffick. There are numbers of them found alſo in* Perſia, Arabia, *and about* Cranganor *in* India. *And to come to Africk, they have their Synagogues and Lumbards in* Alexandria, *the* Grand Cairo; *as alſo in* Feſſe, *in* Fremiſen, *and divers places in the Kingdom of* Morocco. *There are about one hundred families yet left in* Jeruſalem. *But that place where they are moſt unmingled is* Tiberias, *which the* Turk *gave to* Mendez *the* Jew, *for ſome ſignal ſervices; Thither they oftentimes bring or ſend the bones of their dead friends, who have left large Legacies, to be interred from other places.*

Beſides thoſe various viſible judgments which have fallen upon the Nation of the Jews, *as the utter ſubverſion of their Temple, and City, with the ſlaughter of above eleven hundred thouſand ſouls during* Titus *ſiege; Beſides the degeneration of their Country, of that Land which flowed with milk and honey, into ſuch a barren condition; Beſides their ſtragling confuſed courſe of life, with the generall contempt,*

and

and despicableness they fell into; Besides the abjection of their spirits, and giddiness of their brains; I say, besides all these changes upon their minds, it seems there is a kind of curse also fallen upon their bodies; witness those uncouth looks, and odd cast of eye, whereby they are distinguished from other people. As likewise that rankish kind of sent no better indeed then a stinck, which is observed to be inherent, and inseparable from most of them above all other Nations; And I wish that England may not be troubled with that sent again.

The occasion of these sad calamities which fell down in such catarracts upon the Jews, *the discerning Reader shall discover in this ensuing story; therefore very worthy of his perusal, in regard they may serve for cautions to all people not to provoke the High Majesty of Heaven by such kind of sedition and profaneness: they may serve as so many buoys to preserve them from sinking into such gulfs of miseries; For if* the naturall branches *were not spared, how can the* wild olive *think to escape the fire of his displeasure?*

So with my hearty prayers to Heaven for the prosperity and welfare of this glorious City, and that she may take fair warning by these Judgments, I rest

Your Humble and ready Servant.

From the Prison of the *Fleet* 5. *Feb.* 1650.

JAMES HOWEL.

A BRIEF DESCRIPTION of ASIA, AND The Holy Land.

Asia is twofold, the *Greater*, and the *Less*; the *Less* is a part of the *Greater*, and is at this day called *Anatolia* in respect of the Eastern situation thereof from *Byzantium*; *the Greater*, is now one of the *four* parts of the Earth, by reason of the accession of *America* unto the former three; before, a third part, and by the account of some, (according as *Varro* tels us) one of the two parts of the same. For whereas they of late accounted *Europe*, *Asia*, and *Africa*, until *America* or the New world was found out, others made *Africa* a part of *Europe*; so the parts of the earth were *Europe*, one, and *Asia* the other, and no more. By neither of these two accounts doth *Asia* get, or lose, any thing from the vulgar division; only when the division is made into two parts; *Europe* is a gainer. Those which write of the name and etymology of *Asia*, derive the word from *Asia* a woman, daughter to *Oceanus* and *Thetis*, wife to *Iapetus*, & mother to *Prometheus*. This Genealogy if it be taken according to the letter, there is no reason to suspect it fabulous, why any man of understanding should doubt it; and yet if the meaning of the fable be searched into, it seems to carry in it this appearance of truth; That *Asia*, was named so from *Oceanus* the *sea*, and *Thetis* the *water*, or wife of the sea; that in this part only of the world which before the deluge was peopled, came the flood and destroyed mankind by water, the reason of

of the etymology lying hid in the name ἄσις which signifieth *moisture*. The bounds of this part of the earth are the *Ægean* sea, the *Propontis*, and *Black sea*, *Palus Mæotis*, *Tanais*, *Duina*, which separate it from *Europe*; but it is parted from *Africk* by the *Red sea*, and *Isthmus* of *Egypt*. In the first ages of the world, this part of the earth was more renowned then *Europe*, or any part thereof; The affairs of *Europe* were very mean, or at least in great obscurity, before *Xerxes* expedition against *Greece*, which was after the *Babylonian* Captivity of the *Jews*. But in *Asia* was the wonderfull work of our Creation, and of all other creatures wrought; in this part, our Saviour wrought our Redemption, and shewed his miracles; here was the glorious and mighty Empire of the *Chaldæans*, signified by the Image with the golden Head in *Daniel*, and that Monarchy of the *Persians* signified by the arms and brest of silver, unto which two the *Macedonian* kingdom of brass was inferiour. In the *Greater Asia*, is situated the land of *Canaan*, called so from *Canaan* the son of *Ham* the son of *Noah*, whose posterity dwelt there; also *Palestina* from the *Philistines* that peopled part of it: but it was named the land of *Promise* because God promised that land unto *Abrahams* posterity; and the *Holy Land*, as the country in which the holy people dwelt, which had the Law, the Promises, and Priesthood. This country lies in 32. degrees northward from the equinoctial, it is not full 200. miles long, nor doth the breadth exceed 50. accounting 1000. paces to a mile; A country so fruitfull that the Scripture from the mouth of God tells us, that it was a Land which flowed with *milk* and *honey*, and that this was the glory of all Lands. Before the children of *Israel* drove out the inhabitants, it was governed by 30. *Kings*; and afterward it was divided into 2. *Kingdoms* in the daies of *Rehoboam* the son of *Solomon*. *David* numbering

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the people of the Land found the account to be *thirteen hundred thousand men of war*, excluding the *Benjamites*, & the tribe of *Levi*. The fruits of this Land were these in special, *Balm*, *Hony*, *Spices*, *Myrrhe*, *Nuts*, & *Almonds*; nor is their *Wheat* to be forgotten, nor their *Oyl*, with which they traded in the market of *Tyrus*, besides the forenamed commodities, *Ezech.* 27.17. That it did excel in *Palm-trees Strabo* tels us, and the *Roman coyns* which in their reverse represent a woman sitting in the gesture of a mourner under a Palm-tree signifying *Judæa* captivated. But the Almighty, as he drove out and destroyed the Nations which dwelt in this land before; so did he afterwards his own people, because of the greatness of their sins, so that the Land (as he tels us by his Prophet) spued them out, and turned part of this countrey whereabout *Sodom* and *Gomorrah* stood into *slime pits*, or the *dead* or *Asphaltites* sea; when as before it was for pleasantness like to the Garden of God; even so did God deal with his own thankfull and rebellious people: first he carried the *two Tribes* into bondage by *Salmanazer*, who at this day are not to be found, the other *two Tribes*, were carried away into *Babylon*, where they indured 70. *years* Captivity; and last of all for rejecting and crucifying his own son the Lord of glory, they have been destroyed, driven out of their own Country, and continue as vagabonds thorow the whole world. And the fruitfulness of this goodly Country doth scarce appear at this day; according to that of the Psalmist, *Psal.* 107. 33, 34. *He turneth rivers into a wilderness, and the water-springs into dry ground: a fruitfull land into barrenness, for the wickedness of them that dwell therein.*

No man hath observed the great increase of their seed, which *Isaac* found (who *sowed in that Land, and reapt a hundred fold*) at this day; the *balm* which *Justin* the Historian writes of, brought in their treasure,

and

was a plant, not as ſome have thought, proper, or common to *Arabia*; but, as *Pliny* notes, peculiar to the Land of *Judaa*, or *Syria*, as others call it; and of that high price, that it was valued at an equall rate, and ſomtimes double to *ſilver*; is now no where to be found. Nevertheleſs, leſt men ſhould think in their fooliſh imaginations, that this Land had never been ſuch, as it is by the Word of God himſelf commended to be, in ſome places there are certain marks and ſigns, of the ancient fertility thereof; for in a certain Plain divers miles long and broad, there is found ſuch fruitfull *paſtures*, that in ſo hot a Country the *graſs* is ſeen to grow in ſome places as high as a mans middle, in other places, as high as to the breſt. But though the Lord for a time hath cut off this his people, *and turned their fruitfull Land into barrenneſs*; yet he hath [illegible]dantly ſhewed, as in his word, that the fulneſs of the *Gentiles* being come in, God will have mercy upon [illegible] take into his favour this his Ancient people, re[illegible]liſh them in their own Land in ſecurity, and, without all doubt, reſtore the Land to its former fruitfulneſs. All which let us humbly pray to God the Father, that for his infinite mercies in Jeſus Chriſt, he will ſpeedily accompliſh, *and turn the wilderneſs into a ſtanding water, and dry ground into water-ſprings*, Amen.

THE

Sould by John Stafford at the George neare Fleete bridge

The first Book of the WARRES OF THE JEWES.

The Proeme.

IN the great Volum of *Josephus*, there were Historicall Narrations made of things, as they had reference in chief, to the *Romans* and other Nations: This lesser Piece or *Epitome* rather, declares matters as they relate principally to the *Jews* themselves, and the State of their Common-wealth, from the *Maccabees* unto their final subversion; and ruine of the second House, therefore according unto those things that we have found in the Book of *Joseph* the Priest, son of *Gorion*, and in other books written according to most certain truth, we will draw forth and rehearse some things for the comfort that may thence arise, especially seeing all the Prophets have bent

and directed their Propheſies and predictions to this point, that the Kingdom of the houſe of *David* ſhould be reſtored and and flouriſh in time to come. Therefore if there had been any Kings of the houſe of *David* during the time of the ſecond Temple, then ſhould we have been in ſuſpence, yea, even now already our hope had been daſht: But there was no Kingdom of the houſe of *David* in that Age, ſave only a certain Dominion that *Zerrubbabel* and *Nehemiah* had. Yea, rather the Kingdom remaine at that time in the Houſe of the *Machabees*, and in ſuch that were toward Them, and their Servants. But now to the purpoſe.

CHAP. I.

WHen *Alexander* the firſt King of the *Greeks* had eſtabliſhed his Kingdom, he died, being yet but a young man, and his Kingdom was divided among four of his Captains, as it is written, *Whiles He is yet alive, His Kingdom ſhall be broken and delivered into four coaſts of the Heavens*, *Dan.* 8. He left behind him a ſon of tender years, called *Archelaus*, whoſe Tutor or Governour perceiving him to be toward, gave him impoyſoned drink, and made him away. Theſe Captains made war one upon another, of whom one that was named *Ptolomy*, procured *Moſes* Law to be Tranſlated into Greek to the intent he might find

find ſome occaſion to pick a quarrell againſt Iſrael. For by their Law he ſought means to withdraw them from their Religion, according to *Pſal.* 129. *Many a time have they afflicted me from my youth up, may Iſrael now ſay.* There were Seventy ancient men that Tranſlated the Law, whom *Ptolomy* the King ſeparated one from another, putting every man a part in a houſe by himſelf. But they all agreed in one ſence, albeit they changed 13. places, which was not done without miracle, that they all agreed together in the meaning and writing, as though one alone had writ it. Theſe 13 places be theſe.

Firſt, *God created in the beginning.* Here no word or thing is put before Name of God, and alſo for that in the Greek Tongue, the thing that doth is put before, and that that is made, is placed after, leaſt this word *Bereſhith* ſhould be taken for a Creator, and *Elohim* for a creature.

The ſecond, *I will make man according to the image and likeneſs, Gen.* 1. I, for we, that it ſhould not be thought, as though he were one that conſulted with other therein.

The third, *And God finiſhed the ſixth day and reſted the ſeventh, Gen.* 2. Sixt for ſeventh, leaſt it ſhould ſeem as though He had made any thing in the ſeventh day, and in it ended his working.

The fourth, *Go to, I will go down, and there will confound their Language, Gen.* 2. I, for we, leaſt by ſpeaking in the plurall number, He ſhould have been thought to be many.

The fifth, *And* Sarah *laughed, ſpeaking to them*

that ſtood by her, Gen. 18. With them that ſtood by her, for to her ſelf, becauſe *Ptolomy* the King ſhould not mock them, and ſay; Who ſhewed you what ſhe ſaid to her ſelf.

The ſixth, *Becauſe in their fury they killed an Oxe, and in their will they brake the Crib. Gen.* 29. *Crib for an Oxe* Leaſt the King ſhould deride them and ask, what hath a man to do with an Oxe.

The ſeventh, *And* Moſes *took his wife and his ſons, and ſet them upon that that could bear a man,* Exod. 4. *That that could bear a man, for an Aſs,* leaſt the King ſhould delude our Maſter *Moſes*, becauſe he rod on an Aſs: and that he ſhould not ſay, how ſhould an Aſs bear a woman and two children? He would never have done it, if he had not been a begger.

The eighth, *And the dwelling of the Children of Iſrael in Egypt, and other lands, was* 430. *years, Exod.* 12. Notwithſtanding, they abode not in Egypt but 210. years, and that is, that their father *Jacob* told them: *Deſcend ye* (the letters of the which word in Hebrew ſignify 210) *thither.* Furthermore, the computation of 430. years, is from the year that *Iſaac* was born, which was the holy ſeed unto *Abraham.*

The ninth, *And unto the little ones of the children of Iſrael ſtretched he not his hand,* Exod. 4. *Little ones for Princes.* As who would ſay, yea alſo unto their little ones he ſtretched not his hand. Becauſe he ſhould not ſay, the great men eſcaped, but the children of the ſons of Iſrael eſcaped not.

The

The tenth, *I took of them nothing of value*, Numb. 16. *Of value for an ass.* Least he should say, he took not an Ass, but he took one reward.

The eleventh, *Which things thy Lord God hath divided, that they may shine on all People*, Deut. 4. *That they may shine is added.* Least he should take an argument thereof and say, Loe the Holy and blessed Lord hath divided them to all People, and hath given them Licence to worship them.

The twelfth, *He went and worshiped strange gods, which I commmanded not to worship*, Deut. 17. *To worship, is added.* Least he should say, now hast thou called them to strange worshiping of gods.

The thirteenth, They Translated an Hare, *Little feet*, because the Kings wife was called *Hare*, least he should say, the Jews mock't me.

When these Seventy elders had Translated the Law into the Greek Tougue, *Ptolomy* rejoycing much in their wisdom, honored them with Princely apparel and great rewards, brought them home again, merry and glad. Moreover he sent by them oblations to our God. At that time there were many that condescend to follow the Laws of the Grecians, but these Seventy refused. Not long after, Captain *Seleucus*, *Ptolomyes* companion in Office died, in whose stead *Antiochus* reigned in *Macedonia*. This *Antiochus* making war upon *Ptolomy*, bereft him of all his Dominions, and slew him. After that, he subdued the Land of Israel then under the Regiment of *Ptolomy*, and waxed very proud. He hated Israel also, be-

cauſe they loved *Ptolomy*, and aided him in the wars againſt him.

This is that *Antiochus* that builded a great City upon the ſea coaſt, and called it *Antiochia*, wherein he made a golden Idol, commanding that the children of Iſrael ſhould be brought unto it, and worſhip it. But ſome of them choſe rather to ſuffer death for the religion of their God, and ſome other fell from the Synagogue their mother Church. Before this he took away alſo their Sabbath, their New Moon, and leagne of Circumciſion: forbidding that in any wiſe they ſhould obſerve theſe Commandments in any place throughout all his Dominions. For the which he put many of the Iſraelites to death, and oppreſſed them more, then did ever any of their enemies or adverſaries. The ſecond man in honor next himſelf in Jeruſalem, was one *Polipus*, he erected an Image in the Temple, commanding the people of Iſrael to worſhip it: and whoſoever was diſobedient, to be ſlain. Therefore he put to death *Hanna* and her ſeven children, as it is mentioned in other places. When *Antiochus* perceived this, it increaſed his hatred towards Iſrael, inſomuch that he did his endeavour that none of them ſhould eſcape or be left alive, except ſuch as would worſhip the Image. Then fled many of the Iſraelites to the mount *Modiit*, and to *Jericho*, becauſe of the law of *Polipus* and *Antiochus* his lord, having to their Governour the high Prieſt *Mattathias* ſon of *John*, otherwiſe called *Caſmonaeus*. The Prieſt enjoyned them to faſt, and puniſh themſelves before the Lord

Lord with weeping ſackcloth and aſhes. And after this he ſaith unto them if ye will jeopard your lives for the holy Lord, why dye we like women? Let us go and fight with *Polipus*, and if we dye, we ſhall dye with honor: paradventure the Holy and bleſſed God will help us, and will not root out the remnant of Iſrael. To this counſel every man aſſembled, and made a covenant with him upon this thing. *Polipus* hearing this, gathered his forces together, and made towards them to deſtroy them, and what Iſraelite ſoever he found in his way, he ſlew him. *Mattathias* the Prieſt, and all the remnant of Iſrael, underſtanding that *Polipus* came againſt them, they went up the mount *Modiit* with their wives and children. Then put he himſelf and his ſons in armor. He had five ſons, *Judas* the eldeſt, the next *Johonathan*, the third *Joachan*, the fourth *Schimeon*, the fift, *Eleazar*. All theſe were valiant men of war. When *Polipus* came to them, he craftily ſpake to *Mattathias*, ſaying: Thou art one of the chief men in Iſrael, and a man of honor and eſtimation. Come down therefore, and all that be with thee, worſhip the Image, and ſtrive not againſt the King, that ye may live and not be deſtroyed. Thou ſhalt be their Prince alſo, if thou ſhalt be conformable. But the Prieſt in no wiſe would be ſeduced by him, but rather curſed and reviled him. *Mattathias* had an Altar at the foot of the hill, whereupon when he had offered ſacrifice to the moſt bleſſed God: there came one of the wicked Iſraelites out of *Polipus* Camp, and killed

upon it a ſwine. This villain was young and luſty, but the Prieſt was old: yet when he ſaw what this lewd fellow had done, crying to his God to ſtrengthen him, he challenged a combat between himſelf and the fellow. Which thing being liked both of the fellow, and of *Polipus*, with his whole army: *Mattathias* came down with his drawn ſword in his hand, and the fellow ſtood againſt him ready to receive him. But the Prieſt ruſhing upon him, by the aſſiſtance of his God, overcame him, cut off his head, and caſt his carcaſs upon the Altar: whereat *Polipus* and his whole Hoaſt were much aſtonied beholding one another. The Prieſt ſtood ſtill by the Altar, crying, which of you will come to me man for man? Then *Polipus* picked out a ſtrong champion, the beſt of all his army, and brought him out of the arreis of his hoaſt, to teach him his leſſon, how he ſhould behave himſelf with the Prieſt. The Prieſt therefore drew toward the camp with his naked ſword in his hand, as though he came to joyn with their champion: but leaving him, he turned his ſword upon *Polipus*, ſtruck of his head, and fled to the hill. Then blowing their horns, and making a ſhout together, they ruſhed down upon the Grecians camp. But when the Grecians ſaw that their grand Captain was ſlain, they fled, *Chaſmoname* and his ſons with all Iſrael followed the chaſe; overthrew them, and made great ſlaughter.

This done, *Mattathias* the Prieſt went to Jeruſalem, purified the Temple, reſtored the worſhipping of God, and commanded all that

that were born during the time of *Polipus* to be circumcised, for by the means of his inhibition, they were uncircumcised. Thus being established, he sate upon the Throne of the Kiugdom, and drove the Greeks out of the Land of Israel. His kingdom endured one year, which was the 212. year from the building of the second House. After this he fell sick, and like to die, charged his sons to keep the observations of the Lord, and to walk in his wayes: also to play the men against the Grecians, for the Religion of the Lord. Then brought he forth *Judas* a tall man & a hardy, and placing him in the Sanctuary, took a horn of oyl, and poured it upon his head, whereat the Israelits clapped their hands, and gave a great shout, saying, God save the King, God save the King.

Soon after, *Judas* gathered an Army of Israel, and made an expedition against the Remnant of the Greeks that were left in the Holds of Israel, and whatsoever he took in hand, God gave it good successe, Notwithstanding, *Antiochus* sent against him a Puissant Army, under the leading of one Captain *Pelonius*, against whom *Judas* so warred, that the Grecians went to wrack, for he espied his time when they were destitute of victuals, and speedily set upon them, beat them down handsmooth, and approached to Captain *Pelonius*; slew the valiantest about him, yea, and him also. When *Antiochus* heard this, he was in a great rage: wherefore he chose out a most valiant Captain, called *Lysias*, and sent him against *Jerusalem*, with 1000. Horsemen, and Footmen without number. *Judas* having knowledge

knowledge thereof, commanded a Faſt throughout all Iſrael for three dayes, and afterwards took Muſter of all his Army, and made over them Captains of thouſands, hundreds, fifties, and tens. Theſe ſaid to their ſouldiers, *Whoſoever is afraid, &c.* Whereupon many of the people returned home, yet there remained 7500. of ſuch courage all, that one would not have run away for a hundred. *Lyſias* divided his Hoaſt into three parts, committing them unto three Captains, *Nicanor*, *Bagris*, and *Ptolomy*: But after the Iſraelits had once given a great ſhout, the Lord beat down the Greeks, ſo that the Iſraelits deſtroyed nine thouſand of their enemies, and ſpoiled the whole Hoaſt, and they that remained alive, took themſelves to flight. The next day King *Judas* kept his Sabbath, together with all Iſrael in the Temple, for the battel was upon the ſixth day. The morrow after, the Iſraelits returned to the ſpoil of thoſe that were killed, and after to purſue other that were not able to reſiſt: but they found none, for they were fled into *Aſtaroth Karnaum*.

During the time of theſe Wars, *Antiochus* invaded the Land of Perſia, for they had moved War againſt him, and done injury, wherefore he fought againſt him: but having the overthrow at their hands, he returned to *Antiochia* with great ſhame, where alſo he found his Armies with another diſhonour and foil. Wherewith he was in ſuch rage, that he gathered together all the valianteſt and beſt Warriours in all *Grecia*, yea all that were able to bear weapons, ſwearing he would bring with him

ſuch

ſuch an Army, that all the ground about Jeruſalem ſhould not ſuffice them to ſtand upon, whom he would have with him, even for his footmen only: And he ſet forward his Horſemen, with horſes and wagons laden with all manner of munition for the Wars; as Bows, Shields, Targets, Swords, and Spears, Breſtplates, and Morions, beſides a great number of Elephants, and ſuch, that twelve valiant men might fight upon one Elephant, the Elephants being to them as a fortreſſe. But King *Judas* taking heart to him, put his truſt in his God, and joyned battel with him. At length when he with the power of Iſrael approached to the Elephants, they ſlew them down right, ſo that the Elephants roared, the Horſes and all the beaſts that drew the baggage and furniture, were very ſore afraid. King *Antiochus* alſo, being mounted upon his Mare, and not able to ſit her in her flight, was thrown down. His ſervants therefore finding him, took him up, and bare him a while upon their ſhoulders, and (being a corpulent and groſſe man) they were not able to carry him further, but caſt him down in the way. The Lord had plagued him alſo and his whole Hoſt before with a dry ſcab, or rotten matter, and with other moſt horrible diſeaſes: therefore as he ſaw all theſe things, he confeſſed it to be the hand of God. Whereupon he made a vow, that if he eſcaped, he would circumciſe himſelf, with all his ſouldiers, and would convert them to the worſhipping of the God of Iſrael; but God heard him not. He fled therefore a foot as well as he might, and died by the way, through his

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grievous and sore diseases, and *Opiter* his son reigned in his stead. King *Judas* with all Israel, returned with great joy to the house of the Lord, offered sacrifice: and as they had laid wood upon the Altar, and the sacrifice upon that, they called unto the Lord, lovingly to accept their sacrifice, and in the mean space, fire came forth of the Altar by its own accord, consuming the sacrifice and the wood, the like never chanced unto them to this day. This miracle was wrought the 25. day of the moneth *Elul*, or *August*.

The King made an expedition also into *Arabia*, to war upon the people thereof, and made of them a great slaughter, brought them into subjection, and made them tributaries. In his return he set upon a great City of the Greeks, wan it, and razed it. After that, he made a road into Greece ten dayes journey, where came against him with a mighty Army the chief man in King *Opiters* Realm, next his person: but *Judas* discomfited him and all his people. From whence he went to the City *Sypolis*, that was under the Romans, where came forth to meet him *Godolias* with a royal Present, informing him that they had ever born the Israelits good will, were their neighbours, and shewed them pleasures. The King examined the matter, and found their words true: so receiving their Presents, departed thence.

After this *Gorgorius* a Captain of the Romans, moved War with *Judas*, but *Judas* struck a battel with him, and destroyed his whole Army, so that none escaped.

Opiter

Opiter ſon of *Antiochus*, hearing what acts *Iudas* did in all Countries round about: he muſtred all his people, levyed a puiſſant Army, wherewith he came and beſieged *Bethar*. Then cryed *Iudas* and all Iſrael to their God with faſting and ſacrifices. The night after, *Iudas* divided his men into certain bands, commanding them to give the Grecians a *Camiſado*, and to enter their Camp whiles it was dark: which they did, and ſlew very many of the beſt of the Grecians, about 4000. preparing nevertheleſſe for the Field againſt the morrow, where alſo the Iſraelites did beat down many of the Greeks. In that Battel was ſlain *Eleazar* ſon of *Mattathias* the Kings brother. For when he eſpied one with a golden ſword upon the Elephant, he thought him to be King *Opiter*, who had 20. Elephants in his Army; therefore he took heart to him, and beat down the ſouldiers of the Greeks on both ſides were they never ſo ſtrong, till he came to the Elephant. And becauſe the Elephant was ſo high that he could not reach them that ſate upon him, he thruſt his ſword into the belly of the beaſt, to overthrow the King, whereat the Elephant ſhrunk together and fell upon *Eleazar*, that he died there, for whoſe ſake all Iſrael mourned, and made great lamentation.

But *Opiter* hearing this, ſtraightway made ſuite to King *Iudas* for peace, and a League to be made between them, which after *Iudas* had conſented unto, he returned home into Greece again, and by the way fell into the hands of his enemies that ſlew him.

After

After him ſucceeded *Demetrius*, his enemy, who was the cauſe of his death. There were at that time, certain evil diſpoſed perſons of the Jews, that ſerved the King of the Grecians in his Wars, namely, one *Alkimus* who went to the King of the Greeks at that time lying at *Antiochia*, and ſtirred him to move War upon Iſrael, and King *Iudas*. By whoſe ſuggeſtion *Demetrius* ſent againſt *Iudas* a Captain called *Nicanor*, with a ſtrong Army. He now coming to Jeruſalem, let *Iudas* underſtand that he bare him good will, and was deſirous to make peace, and to enter into a League with him. Therefore as *Iudas* came forth accompanied with his brethren the ſons of *Chaſmoname*, *Nicanor* met him in the way, imbraced him, and kiſſed him: after that, led him to his pavillion, and ſet him upon his pavillion, and ſet him upon his ſeat of Honour. King *Iudas* alſo after he returned from the Camp, made unto *Nicanor* a great feaſt, calling him and his Noble men with him into Jeruſalem, where they eat and drank at the Kings Table. King *Iudas* was yet unmarried, wherefore *Nicanor* moved him to take a Wife, that he might have iſſue, and not looſe his ſucceſſion, whoſe counſel *Iudas* allowed.

This done, the lewd pickthank *Alkimus* declared to King *Demetrius* the League that *Nicanor* had made with King *Iudas*: whereat *Demetrius* being wroth, writ unto *Nicanor*, that he had intelligence of his traiterous practiſes. *Nicanor* was in Jeruſalem when this Letter was delivered him. When *Iudas* heard of the contents of the Letter,

he

he fled out of Jeruſalem into Samaria, where he ſounded a Trumpet, and gathered Iſrael together.

Nicanor upon theſe letters entred the Houſe of the Lord to ſeek *Judas*, but he found him not. Then he examined the Prieſts, who ſware they knew not what was become of him.

After he had now ſought him in every corner throughout Jeruſalem, and could not find him, in a fume he ſware he would beat down the Temple: and gathering together all his Hoſt, He made ſpeed againſt *Judas*.

When he heard of *Nicanors* coming, he iſſued out of Samaria to met him, and after they had joyned battel, *Judas* ſlew of the Greeks to the number of eighteen thouſand Horſemen, took *Nicanor* alive, and was intended to kill him. But *Nicanor* beſought pardon of him, alledging that the King knew well enough, that he began not this battel with his good will, but leſt he ſhould tranſgreſſe the Commandment of the King his Maſter. Wherefore (ſaith he) I humbly beſeech your Majeſty not to kill me, and I will ſweare unto you, that I will never bear Arms againſt you, nor annoy you any more.

Upon this the King made a League with him, and diſmiſſed him. So he returned to the King his Maſter with ſhame enough. After this *Demetrius* died, and *Lyſia* his ſon raigned in his ſtead; yet the wicked men ceaſed not, but moved againſt King *Lyſia* to make a voyage in his own perſon, with a puiſſant Army againſt *Judas*: but having the overthrow

throw of King *Judas*, he fled unto *Asdotum*, till he had ſtrongly repaired again his Army. Then came he the ſecond time upon *Judas*, in which conflict the Iſraelites were put to flight. King *Judas* notwithſtanding, fled neither one way nor other, but called to his men, and exhorted them to return and ſtick to him, yet they would not obey him.

So he abod alone with his drawn ſword in his hand, unto whom none of his enemies durſt approach nigh, but with chariots and horſemen they environed him, and Archers ſhot at him, wounding him ſore, till he fell down dead upon the ground, and they that were about him were taken alive. The time that he reigned over Iſrael was ſix years. Many of the Greeks Captains were ſlain alſo in that battel, and the King himſelf ſo wounded, that he was fain to get him into his Country to be cured of his wounds. After he had recovered his health, he returned again, came to Jeruſalem, and to all the Cities of Iſrael, with the power of the Greeks, wherewith he ſo afflicted them at that time for the ſpace of four moneths after the death of *Judas*, that the like tribulation was never ſeen in Iſrael. In the mean ſeaſon, the Iſraelits reſorted to *Ionathas* the ſon of *Mattathias*, and made him King in *Iuda*'s ſtead, and were ſworn unto him. This *Ionathas* fought divers great battels againſt the Greeks, having the aid of one *Samnus* of the kindred of *Alexander* the firſt, who had made a League with *Ionathas*, and took his part againſt Grecia, waſted and ſpoiled it ſore, till at length, the King of the Grecians ſlew *Ionathas* by a train.

His

His reign over Iſrael was ſix years.

Then was *Simeon* his brother King in his ſtead; againſt him came *Antiochus* the ſecond, King of the Grecians came to war; but *Simeon* met him and laid firſt and an ambuſh to entrap the Greeks, and then ordered his battel in array againſt *Antiochus*. After that, he with his whole Hoſt made a face, faining as they fled, and retired, till they perceived *Antiochus*, who purſued them, to be within their danger, then the ambuſh brake forth upon the Greeks, made a very great ſlaughter. After this, *Simeon* returned to Jeruſalem with great joy.

Then ſent *Ptolomee* King of Egypt, an Embaſſage to *Simeon* King of Iſrael, offering him his daughter in marriage. To this requeſt when King *Simeon* had conſented, *Ptolomee* came to Jeruſalem, where was made him a great Feaſt, and they were allyed together. Whereupon *Antiochus* King of the Grecians writ to *Ptolomee* King of Egypt, privily to murther *Simeon* King of Iſrael. Whom *Ptolomee* durſt not but obey, for at that time the King of Egypt was in ſubjection to the Greeks. Therefore when *Simeon* came into Egypt to ſee his father in law *Ptolomee*, he was received with great feaſting: but in the ſame time he had poiſon given, that he died thereof. Beſides this alſo, his ſon which came with him, *Ptolomee* caſt in priſon. Theſe things juſtly chanced unto *Simeon*, for that he had tranſgreſſed the word of the Lord, that forbad all alliance with the Gentiles. The time that he reign-over Iſrael, was eighteen years.

Then *John* his ſon reigned in his ſtead, who was called *Hircanus* in the Greek Tongue. The ſame *Ptolomy* king of Egypt invaded Iſrael with all the power that he could make. But *John* the ſon of *Simeon* met him, and the Lord overthrew *Ptolomy* with his whole Hoſt, that they were ſlain of the Iſraelites, and purſued to the City *Dagon*, about which time the Iſraelites made trenches, and beſieged it. Now within the Town they had the mother of king *Hircanus*, whom *Ptolomy* cauſed to be ſet upon the walls, and to be ſcourged with whips in the ſight of her ſon. When *Hircanus* ſaw the great affliction of his mother, he would have raiſed his ſiege, and departed from *Ptolomy*. But his mother called unto him, and ſaid, My dear ſon *John*, regard not my trouble, for all chaſtenings come from God. Proceed manfully with thy ſiege againſt this City, for it is in great diſtreſſe, and revenge me, thy father and brother murthered by *Ptolomy*. The king followed her adviſe, and manfully raiſed a Mount, from the which he battered the walls with Engines of Iron like Chariots, till they began to ſhake. Wherefore many of the ſouldiers of the Town fled, and their companies began to ſhatter, *Ptolomy* ſeeing this, commanded to afflict his mother yet more, and to increaſe her ſcourgings, until the entrails of *Hircanus* was moved, that he could not abide longer to ſee his mother ſo cruelly handled, but leave the ſiege, and let *Ptolomy* eſcape: who nevertheleſſe killed his mother, and fled into Egypt.

In the fourth year of king *Hircanus* reign, *Pius* king

king of Greece came and beſieged Jeruſalem with a great power and ſtrength, whom *Hircanus* was not able to meet and encounter withal in the field, but ſuffered himſelf to be cloſed up in the City. The king of the Grecians therefore raiſed great towers againſt the City, apart from the wall, digged a trench, and caſt up a mount. Then planted they their Engins named Rams againſt the gates, ſo that the City was hard beſieged: for they beat down one of the Turrets that ſtood upon the wall, whereat all Iſrael was afraid, and agreed together to iſſue out, and skirmiſh with them, whatſoever ſhould come thereon, life or death. Which although *Hircanus* liked not, yet they did ſo, and ſlew many of their enemies, and put them alſo to flight that they were conſtrained to encamp themſelves further off from Jeruſalem. Then the Iſraelites came to the towers that the Greeks had builded, and razed them to the ground. Thus they iſſued out daily, skirmiſhing with *Pius*, until the Feaſt of the Tabernacles. Then ſent *Hircanus* to *Pius*, deſiring him that he would grant them Truce, and let them be at peace while the Feaſt laſted. His requeſt *Pius* granted, and ſent a fat Oxe to be offered to the God of Iſrael, covering his horns with beaten gold, and dreſſing him with fillets of chriſtal, & other precious ſtones, clad alſo in a garment of Purple, and divers other precious cloaths. He ſent moreover plate, both of ſilver, and gold, full of divers kinds of ſpices, all to be offered unto the Lord. When *Hircanus* ſaw this, he went out unto *Pius*, and after he had made peace with him,

he made him and his chief men of War a great Feaſt, and gave him a Preſent of III C. pound weight of Gold: He went alſo with *Pius* to aid him againſt the King of Perſia, that at that time rebelled againſt him. But he tarried there not long, becauſe the time of Pentecoſt was at hand. Wherefore *Hircanus* and the Hoſt of Iſrael returned; but *Pius* and his Army of the Grecians proceeded. Whom the king of the Perſians met in the field, ſlew *Pius* himſelf, and vanquiſhed the reſidue, that almoſt none remained. VVhereof when tydings came to *Hircanus* he was very glad, and returned to Jeruſalem with peace and joy.

After this, *Hircanus* made many great Battels with the Nations about him, and had ever victory.

He alſo came to the Mount of *Corizim*, where he won a fort of the Sectaries and Samaritans, and razed the Temple that the Sectaries had there as their houſe of Sanctuary, which they builded by the licence of *Alexander* the firſt king of the Greeks. He that built it was *Manaſſe* the Prieſt, brother to *Simeon* the juſt. But *Hircanus* the high Prieſt pulled it down two hundred years after that it was builded. From thence he went to the City of Samaria and beſieged it. This was the mother City of the Samaritans, and Sectaries, which was brought to ſuch diſtreſſe, by the long ſiege of *Hircanus* that they within were fain to eat the carcaſes of Dogs.

The feaſt of Propitiation then at hand, *Hircanus* made ſpeed to Jeruſalem to execute his office

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at that feaſt, (for he was high Prieſt) appointed for Generals of his Army, *Ariſtobulus* his eldeſt ſon, and his ſecond *Antigonus*.

In the mean ſeaſon, they within the Town writ to the king of Greece, to come to ſuccour them, which he did with a great power. But theſe two young men the kings ſons, went to meet them with the ſtrength of the Iſraelites, and gave them the overthrow, killing them up almoſt every one, to the number of twenty one thouſand fighting men, and the reſt fled.

That done, the young men returned to the ſiege of *S*amaria. *K*ing *Hircanus* their father, had tidings of the coming of the Grecians againſt his ſons, ſo that he perceived they ſhould have the Grecians of the one ſide of them, and the *S*amaritans and *Se*ctaries of the other: but he knew nothing what was hapned, for that victory chanced the ninth day of *Tiſre*, or *September*. His heart therefore was careful for his ſons, and for Iſrael; notwithſtanding he proceeded in his office according as the feaſt required: as he entred into the houſe of *Sanctum Sanctorum*, or the Moſt Holieſt, to offer incenſe, and to call for mercy for his children and for his Army, he heard a voice ſpeaking unto him: Never trouble thy mind with thy children, and with the Hoſt of Iſrael, for yeſterday the Lord of mercy heard them, and according to the greatneſſe of his goodneſs, for thy Fathers ſakes: Let thy heart therefore be right, and thy hands pure. So the King going out of the Sanctuary, declared it to the people. Whereupon the next

day he ſent poſt to *Samaria* and was aſſuredly certified again that this was true. VVherefore King *Hircanus* was magnified greatly of all Iſrael, for they knew that the bleſſed Lord accepted his doings, inſpiring him with the holy Ghoſt, and increaſing his kingdom and Pri ſthood. After this he took journey to Samaria, beſieged it a whole year, and at length wan it, ſlew all alſo that bare life within. He razed the walls, the palace, and burnt up the City. He had wars alſo with the Romans, and the Arabians: and God proſpered all that ever he took in hand. Shortly after, God gave him reſt and quietneſſe from all that dwelt about him, and from all his enemies, ſo that Iſrael reſted boldly in peace and tranquility all his time.

On a time the King made a Feaſt to all the *Sages* of Iſrael, that they might make cheer with him. *And being pleaſantly diſpoſed, he ſaid, I am your Scholler, and whatſoever I do, that do I by your Authority. Wherefore I pray you, if you ſee any fault in me, or if I do not as becometh me, tell me of it, that I might reform my evil way.* Then every man greatly extolled and commended him, ſaying; who is like unto thee, our Lord King, ſo worthy of the Kingdom & Prieſthood, ſo notable in good works, whoſe works be done for the God of heaven, which haſt alſo done us ſo much good in Iſrael? The King was well pleaſed with their anſwer, and rejoyced greatly. Yet was there one among them, an undiſcreet man, called *Elezaar*, who ſpake unadviſedly to the king. And it pleaſe your Majeſty, it were ſufficient for you to have the Crown

Crown of the Kingdom, ye might leave the Crown of the Prieſthood to the ſeed of *Aaron* for as much as your mother was Captain in mount *Modiit*. Incontinent the King was moved and ſore diſpleaſed againſt the Sages: which certain of his ſervants that hated the Sages, and ſmelled ſomewhat of Sects, perceiving one of them, informed the King that whatſoever that undiſcreet perſon had ſpoken, it was not without the adviſe of the Sages.

Whereupon the King demanded of the Sages, what law ſhall that man have that in deſpight of the King ſpeaketh things to his reproach? They made anſwer, he is worthy to be whipt. Then ſaid one of the Saducees, the matter is plain, that according to the minds of the Sages, and at their bidding, he upbraided thee, and therefore they would not award him to die. Whereat the King held his peace, and gave never a word to anſwer: ſo all the joy was turned into ſadneſſe. The next day at the commandment of the King, proclamation went to all the Cities in the Kings Dominions, that they ſhould ſtand to the ordinance of *Saboch* and *Bithus*: and whoſoever ſhould refuſe to follow their Decrees, or would obſerve the Traditions of the Sages, and obey their will, ſhould ſuffer death. This was *John* the high Prieſt, which had the Prieſthood forty years, and in the end became a Saducee. Notwithſtanding the Iſraelites obeyed not the kings commandment, but rather privily followed the ordinances of the Sages. The king himſelf and all his ſervants followed the Traditions of the Saducees, making Inquiſition

for them that ſtuck to the conſtitutions of the Sages, and putting to death as many as he could get knowledge of. By this means he drew much people of Iſrael into this opinion. The time that *Hircanus* ruled over Iſrael, was 31. years, and then he died.

After him reigned his ſon *Ariſtobulus*, for he had three ſons, *Ariſtobulus*, *Antigonus*, and *Alexander*; This *Alexander* was hated of his Father, and baniſhed out of his preſence. He went therefore and made War upon Tyre and Sidon, ſubdued them, and compelled them to be circumciſed.

Ariſtobulus regarded not the high Prieſt-hood, but set light by it, wherefore he would not execute the office thereof, but took the Kingdom upon him, and ſet the Crown upon his head, and was called the great King. Beſides this, he baniſhed his mother, and *Alexander* her ſon, his younger brother, and would not ſuffer them to dwell in Jeruſalem. But he loved his brother *Antigonus*, and made him Lieutenant General of all his Wars, ſetting him forward into the Wars againſt his enemies. Wherein the young man *Antigonus* had good fortune, and proſpered in all things that he took in hand, and returned ſafe to Jeruſalem, where he entred into the houſe of the Sanctuary to pray for his brother the King, which at that time was grievouſly ſick: and alſo to acknowledge before the Lord God, his goodneſſe and mercy towards him, in that he aided him againſt his enemies. Then came a certain wicked perſon unto the King, and informed

informed him with this tale: Thy brother (ſaith he) returning from the wars, inquired of thy health, and when it was told him thou waſt ſick, he ſaid, I will go to him to day and rid him out of the world. When the King heard this, he was wroth toward the Sages, and commanded his brother to be apprehended, and carried to the place of *Starton*, there to be kept in priſon, till he had made further inquiſition of this matter. In the mean ſpace the Queen, the Kings wife, commanded him to be put to death there, without knowledge of the Kings mind. But when the King heard that his brother was killed, he cryed out and wept bitterly, ſmiting his breaſt in ſuch ſort with his hand, that he ſwouned, and much blood iſſued out of his mouth. He reigned over Iſrael two years.

After him his brother *Alexander* reigned, who was alſo called, King *Janai*, being brought out of Priſon, where his brother had put him, and made King of Iſrael. He was a mighty man, and valiant in all his wars againſt his enemies, prevailing againſt them. He had wars with the Philiſtims namely *Aſſam* and *Aſcalon*, whom he put to the worſe, and overcame them. This man refuſed not the Prieſthood, but was high Prieſt. It chanced on a time, when he ſtood at the Altar to offer ſacrifice, one of the ſages caſt a *Cedar* tree on him, whereat he lifted up his right hand upon the Altar crying give me my ſword. Then the Sages kneeled down before him, and ſware they did t not of any contempt but rather (ſay they) that we thus ſporting

ting before the Lord, would be merry upon the High ſolemn day. But the Kings ſervants anſwered roughly again, ſaying; although ye play and rejoyce, yet it is not the manner of the country to uſe any ſuch deſpightfull cuſtome with the King. The contention waxed hot againſt them, till at length the Sages ſpake evil of the King, caſting in his teeth that he was an unhallowed and ſuſpended perſon, and that his Grand-mother on the fathers ſide was a Captain in mount *Modiit*, whereby her ſeed was ſtained. The King was ſore moved at that, inſomuch that he commanded all the Sages to be ſlain. Therefore, whereſoever they found them, in the Sanctuary, or in the ſtreets of Jeruſalem, they killed them forthwith. Then the King commanded that every man ſhould obey the governance and traditions of the Saducees. So in thoſe daies had the Sages great tribulation, ſome fell on the ſword, ſome fled away, and ſome tarried at home with great diſhonor.

After theſe matters, the King made an expedition into *Arabia*, entred the country as far as the rock of the Wilderneſs, againſt *Haretam* King of *Arabia* and ſubdued his land. After that, he warred on *Medaba* and the whole Land of *Moab*, vanquiſhed them, and bringing them under tribute, and ſo returned with honor to Jeruſalem. When he had after this well bethought him of his doings, it repented him of his evil waies: wherefore he altered his mind and began to make much of

of the Sages, ſubmitting him to their ordinance, and eſteemed their traditions.

There was at that time a kind of Sect that were called *Phariſees*, of whom ſuch as had eſcaped, the King ſent to call them home again, and when they came into his preſence, he ſpake unto them words of comfort ſaying, My brethren, ye ſhall underſtand, that the thing which is once done, muſt needs be tearmed as it is, and cannot be revoked. And truth it is, you cannot excuſe the reproach that ye did me, nor I cannot call again the blood that I have ſhed. Notwithſtanding I confeſs my fault unto you, and have changed my indignation to love, praying you to put out of your heart all rancor and malice, lay away all your mourning and ſorrowfulneſs of your minds, rejoycing in your reconciliation and atonement with me, and be of good cheer. But they made him anſwer: we will not lay away our hatred and enmity, for thou ſpeakeſt but deceitfully, and we ſpeak that is truth. Furthermore, thou haſt killed our chief men and Elders, neither haſt thou only done us this injury: but as *Hircanus* thy father began this miſchief, ſo thou haſt holden on and continued it. Wherefore this hatred between thee and us hath taken ſome root, neither can we leave our lamentation till thou dye, and God take vengeance on thee for our ſakes. Then ſhall we rejoyce when we ſee vengeance. So they departed from his preſence, neither did the King give them any anſwer at all. But when they ſaw the King ſo

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be incenſed againſt them, and by that means the matter might redound to their own harm, after conſultation had, they went to the King of Greece, whoſe name was *Demetrius*, ſhewed him what *Hircanus* and *Alexander* his ſon had don to the Phariſees, and all the Iſraelites that bare them good will, and followed their traditions, and how they alſo hated *Alexander*, for the miſchief that he had wrought them, ſo that if any man will come and revenge the malice of *Alexander*, they would be ready to aid him. *Demetrius* followed their advice, and aſſembling together all his people, to the number of 400000. horſemen, and footmen without number, he took his journey, and encamped againſt *Sichem*.

The King *Alexander* raiſed ſix thouſand horſemen to aid him. But the King of the Grecians writ privily to the Antients of the Sectaries, that they ſhould not aid *Alexander*; to the ſouldiers alſo that *Alexander* had hired, he ſent rewards, gold and ſilver, that they returned home to their country, and aided not *Alexander*, whereupon he was not able to withſtand *Demetrius*. Therefore hearing that *Demetrius* was remove l from *Sichem* toward Jeruſalem, intending to take him in the City, he fled by night with a few of his men to the mountains, and l rked there.

When the men of Iſrael that were in *Judea*, heard that the King was fled out of Jeruſalem, and that the City was in fear to come into the hands of the *Grecians*: they gathered themſelves together, and ſtood for their lives, as though all had been

been one man, to the number of ten thousand and set upon *Demetrius* Camp, killed all his best men of war, and spoiled all his Host, that he fled from them, and came home into his Country with great dishonor.

This done, the King took heart to him, and returned to his Kingdom, but the Pharisees fled to *Bethshemes*, fortifying themselves against the King, who having intelligence thereof, gathered an Army and went against them, won the City, and took 800. of the chiefest Pharisees, bound them in chains, and brought them to Jerusalem.

Then banqueted he all his servants upon the roof of his Pallace in a high place, where his learned Peers did eat and drink, till they were drunk. And in his merry mood he commanded those eight hundred Pharisees prisoners to be fetcht forth, and to be hanged every man of them upon gallowses before him, at which sight he drunk and laughed heartily.

After this he fell sick in the four and twentieth year of his Reign, of a grievous disease, a Quartain Ague, that held him three years; and for all this he shrunk not nor letted to go to the war to encounter and fight with his enemies, what nation soever they were round about him, as though he had been a whole man.

In the 27. year of his Reign, which was the third of his sickness, he made an expedition into the Land of *Moab*, against a certain City called *Rabaga*, to get it by force. At which time he was very sick and weak; wherefore his wife *Alexandra* the

the Queen went with him, fearing leaſt he ſhould dye by the way. And as he encamped himſelf againſt the City, and urged it ſore with aſſaults, his ſickneſs increaſed upon him more and more. Wherefore his wife, perceiving that he was like to dye, wept bitterly for him, and ſaid; to whom ſhall I be ſo bold as to ſhew my face when thou art once dead, ſeeing thou haſt wrought ſuch miſchief againſt the Phariſees, whom all the Land favoureth, and following their traditions obey their inſtructions? if they ſhall be diſpoſed to revenge themſelves upon me and thy young children, they ſhall have aid of all that dwell in the Land. The King anſwered, Weep not, nor ſhew any reſemblance of penſiveneſs: I will tell thee what thou ſhalt do, and if thou wilt follow my counſell, thou ſhalt proſper and Raign, thou and thy children as thou wouldeſt deſire; put caſe I dye, there is no man in the world need know thereof: tell thou every man therefore that ask for me that I am ſick, and will not that any man ſhall come at me. In the mean while anoint and ſeaſon me with balms fight with courage againſt this City, till thou win it, and then return to Jeruſalem with joy: and beware thou put on no mourning apparrell, nor weep, but bring me unto Jeruſalem, and lay me on a bed like a ſick man, and after cal together the chief of the Phariſees, bring them where I am, and ſpeak unto them gently in this ſort: *Alexander* hath been ever your enemy, I know it very well: wherefore take him if ye liſt, and caſt him into the fire, or to the dogs, or bury him it

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ſhall be at your choiſe: I know well they are pitifull men, and ſo full of mercy, that they will bury me honorably, and appoint ſome one of my ſons whom they like beſt to be King. The Queen did therefore as ſhe was inſtructed of the King. And when ſhe had won *Rabaga*, ſhe joyfully returned to *Jeruſalem*: after that gathered together the elders of the *Phariſees*, and ſpake to them as the King had adviſed her. The *Phariſees* hearing that the King was dead, and that his body was in their hands to do withall what they liſt, they anſwered the Queen, God forbid, we ſhould do this unto our Lord, the anointed of God: He was the King and high Prieſt; what though he were a ſinner, yet his death ſhall be an expiation for all his iniquities. Therefore we will bewail him, and mourn for him, yea, we will carry his coffin our ſelves on our necks, and bury him as it becometh a Kings Majeſty, and ſo they did. The time that he had raigned was xxvii. years; after him raigned his wife *Alexandra* in his ſtead; for the *Phariſees* after they had finiſhed the ſeventh day of the morning, they committed the Kingdom unto her. She had two ſons by the King: the Elder was called *Hircanus*, the other *Ariſtobulus*. *Hircanus* was a juſt man and a righteous, but *Ariſtobulus* was a Warriour and a man of courage; beſides that of a familiar and loving countenance. He favoured alſo the learned men and followed their inſtruction. But *Hircanus* his elder brother, loved the *Phariſees*.

On a time therefore when the Queen ſate in the throne of her Kingdom, ſhe cal'd the antients of

of the *Phariſees* before her, honored them, and commanded to releaſe and ſet at liberty all ſuch *Phariſees* as the King her husband, and her father in Law had caſt in priſon, and taking the *Phariſees* by the hands ſhe commanded all Iſrael to obey their ordinances. Then made ſhe *Hircanus* her ſon high Prieſt, and *Ariſtobulus* Lieutenant of the Wars.

She ſent alſo to all the Lands that her husband and father in Law had ſubdued, and demanded the noble mens ſons for pledges, which ſhe kept in Jeruſalem. So the Lord gave to the Queen quietneſs from all that were under her ſubjection. She gave alſo the *Phariſees* authority over the learned ſort, putting them in their hands to order at their will.

Whereupon ſtraight way they found one *Dogus*, a great man amongſt the learned ſort, whom they ſlew, and much people beſides of the Ancients of that Sect, ſo that the Sectaries were in great diſtreſs. They gathered themſelves together therefore, and came to *Ariſtobulus* the Lieutenant of the wars, and with him they came to the Queen, ſaying unto her: Thou knoweſt the enmity that is between us and the *Phariſees*, which hate thy husband and father in law, yea, and thy children alſo. We were his men of war that went with him in all his affairs, aided him, now thou haſt given us into their hands to be murthered and baniſhed out of the Land: What will *Hartam* King of *Arabia* do, when he heareth this, that we ſhall forſake thee? He will come and revenge him of all

all the battel that thy husband fought againſt him. Yea, the Phariſees will take his part, and deliver thee and thy children into his hands, that there ſhall not be left unto *Hircanus* the King, and his Son *Alexander* thy husband, any name or remnant at all. The Queen gave them no word of anſwer; whereat *Ariſtobulus* was angry, and letted not to utter it to his mothers face, but ſhe would not hear him. Wherefore *Ariſtobulus* counſelled the Sectaries to go their waies, and depart out of *Jeruſalem*, to chooſe them Cities in the land of *Juda*, where they might dwell with their honor, and not to ſuffer themſelves to be ſlain under the Phariſees hands. Wherefore departing from *Jeruſalem*, they dwelt in the Cities of *Juda*: Not long after this, it fortuned the Queen fell ſore ſick, that ſhe was like to dye, whereof when *Ariſtobulus* heard, he feared leaſt the Phariſees would make his brother *Hircanus* King, and at length apprehends him, wherefore he fled away by night to the City of the Saducees to be their head, and make war upon his brother if he ſhould preſume to Raign. He came therefore to the Prince of the Saducees called *Galuſtius*, who was a good man of war. And after he had gathered a ſtrong army of the Saducees, his mother the Queeen ſent unto him that he ſhould return unto her, which he would not do, but rather went to war with the nations that dwelt about him, where he won twenty Cities, and got him great renown thereby.

Now as the Queen his mother waxed ſicker and ſicker, the chief Phariſees came unto her,

with her Son *Hircanus*, weeping before her, and saying, how they were afraid of her ſon *Ariſtobulus*, who if he ſhould come into *Jeruſalem* and take it, he would deliver them up into the hands of the Saducees. Unto whom ſhe anſwered, I am as you ſee at the point of death, not able to talk much with you: there is here in my houſe great treaſure, that my husband and my father gathered, and their parents, Kings of the poſterity of *Chaſmonany*, take that to you, and make my ſon *Hircanus* King over you. If *Ariſtobulus* will diſturb him, and make war againſt him, ye may leavy men of war therewith, and ſuccour him as you think good. And even with this ſhe fainted and dyed, and was buried amongſt her people, after ſhe had raigned nine years over *Iſrael*. The Phariſees therefore and Prieſts, with all the inhabitants of *Jeruſalem*, made *Hircanus* her ſon King in her ſtead.

Ariſtobulus hearing tidings of theſe things, aſſembled his Army and came toward *Jeruſalem*, to fight againſt his brother. But *Hircanus* met him, and encountred with him nigh unto Jordan *Jericho*. The Saducees of *Ariſtobulus* hoſt were good men of war, and too ſtrong for the Phariſees: wherefore *Hircanus* and the Phariſees, had the overthrow at *Ariſtobulus* and the Saducees hands, who with this victory proceeded forth to *Jeruſalem*, beſieged it, and brought it to great diſtreſs. Wherefore the Prieſts and the Ancient of the people conſulted together, and came forth to *Ariſtobulus*, fell proſtrate on the earth before him, and

and beſought him, that he would not ſcatter abroad the inhabitants of the Lord. He condeſcended unto their deſires, upon theſe conditions; that he ſhould enter into *Jeruſalem* with them and be King, and his Brother *Hircanus* ſhould be High Prieſt; whereupon they agreed. Then as *Ariſtobulus* entred into *Jeruſalem*, his brother came out of the Sanctuary to meet him, and with embracing he kiſſed him. So *Ariſtobulus* was King, and *Hircanus* executed the office of the High Prieſt; The Lord alſo gave *Iſrael* reſt and peace for a while.

But afterward the Lord ſent an evill ſpirit among them, which was the cauſe of tranſlating the Kingdom from the ſtock of *Chaſmonany*, and of the deſtruction of his poſterity, for the ſin of *Hircanus* the great, and the ſin of *Alexander* his Son, in that they ſhed ſo much innocent blood, and drew *Iſrael* from the obedience of the Prophets, unto the lies and trifles of the Saducees. For thus it chanced.

The Saducees beat into *Ariſtobulus* head, that as long as his Brother *Hircanus* lived, he nor his Kingdom could never be eſtabliſhed. Whereupon *Aristobulus* deviſed how to make away *Hircanus*: which thing a certain man called *Antipater* was aware of, a man of moſt power in all *Iſrael*, and thereto alſo a wife, expert, and learned in all wiſdom; both in the laws, and in the knowledge of the Greek; juſt of his word, and prudent in any ſtrange or new matters chanced. His off-ſpring was not out of the Children of *Iſrael*, but of thoſe Romans which chanced to be vanquiſhed; and

become subject under the dominion of the *Israelits*, being but strangers, and of no Noble house in *Israel*. He had foure Sonnes. *Joseph* the Eldest, the next *Pasilus*, the third *Herod*, and the fourth *Pheroras*; these had also a sister called *Salumith*.

Antipater favoured *Hircanus* so entirely for his justice, and uprightnes sake, that he opened unto him his brother *Aristobulus*, and the Saduces intent, giving him counsell to flye to *Hartam*, King of *Arabia*: but *Antipater* himself went before to break the matter to *Hartam*, of whose coming *Hartam* was very glad. Then *Antipater* declared to him how *Harcanus* was in mind to flye unto him, because of *Aristobulus* his Brother: If thou wilt help him (saith he) and lend him speedy aid, thou shalt easily set *Aristobulus* beside the Kingdom; for all *Israel* is inclined to *Hircanus*, and favour not *Aristobulus*: *Hartam* answered, I am afraid of the *Jews*, and their craftines; *Alexander* his Father put me thrice to the foil in battel by his subtilty, and took my dominions from me.

Then *Antipater* swore unto him, He shall be (saith he) thy true and trusty friend, to do whatsoever thy heart desireth. Thus *Hartam* was perswaded, and they made a league together. Then *Antipater* turned to *Jerusalem*, caused *Hircanus* to flye in the night; and they both went together to the King of *Arabia*, who much rejoyced at *Hircanus* coming, and received him honorably. When they came together to intreat of the league,

league, *Hartam* demanded reſtitution of ſuch Cities as *Hircanus* Father had taken from him, to whom *Hircanus* conſented in all things. Wherefore *Hartam* raiſed all the people of *Arabia*, and led them to *Jeruſalem* to war upon it. To *Hircanus* alſo came all the men of *Juda*, ſave only they that dwelt at *Jeruſalem*: ſo betwixt them they beſet the City round about. It fortuned that in the ſolemnity of the Paſſeover, they could not have their ſervice of the ſolemnity in the holy place, becauſe of the wars; whereupon a certain juſt and perfect man of the Town, called *Honyauriga*, brake out privily into the Camp of *Hircanus*, and *Antipater* his counſeller, and beſought them with much prayer and tears, that they would grant a truce unto *Jeruſalem*, while the feaſt of ſweet bread laſted, that they might execute the ſervice of ſolemnity in the Holy place; To whom *Hircanus* ſaid, Thou art a juſt man, and often when thou haſt prayed, the Lord hath heard thee, pray now therefore unto the Lord, to deliver *Ariſtobulus* into our hands, and that *Iſrael* may reſt: *Honyauriga* anſwered, Am I a God? or able to remove battels that be ſtirred up for many mens iniquities? Thus when he ſeemed to be unwilling to pray, *Hircanus* men compelled him, drawing their ſwords, and ſaying, it thou wilt not pray, thou ſhalt dye for it. Therefore as he ſaw his life in jeopardy, he cryed unto the Lord, *O Lord everlaſting, which haſt choſen thy people* Iſrael *out of all people, and haſt ſet thy Name in his houſe, may it pleaſe thy Majeſty to plant among the children of* Iſ-

rael *friendſhip and brotherhood; take away from among them this hatred which is riſen of nothing, and let not the one of theſe factions, prevail againſt the other, ſeeing they all be thy Servants, and children of thy Covenant.* When the ſervants of *Hircanus* heard him ſay ſo, they ran upon him with their ſwords, and killed him: But God deferred not his vengeance, for he ſtruck the hoſt, as well of the *Arabians*, as of *Hircanus*, with a grievous peſtilence.

CHAP. II.

AT the ſame time came from *Rome* a famous Captain called *Pompeius* to war againſt the country of *Armenia*: This *Pompeius* ſent one of his chief men to *Damaſco*, of whom, as *Ariſtobulus* (thus beſieged) had heard, and that an Army of the *Romans* was come to *Damaſco*, he ſent him a preſent of four hundred pound weight in gold, deſiring him to remove the Army of the *Arabians* from him, and to raiſe the ſiege.

In thoſe daies all the world obeyed the *Romans*. That Captain therefore writ unto *Hartam* King of *Arabia* in this wiſe: *Depart from Jeruſalem, if not, thou ſhalt underſtand, thou haſt broke thy league with the Senate of Rome, and the whole Army of the* Romans *ſhall ſhortly invade thy Land.* *Hartam* on the ſight of this letter, raiſed his ſiege, and departed from Jeruſalem. *Hircanus* alſo

and

and *Antipater* departed with ſhame and reproach.

Ariſtobulus upon that gathered a power, and purſued after them, gave the *Arabians* and Iſraelites that took *Hircanus* part a great overthrow and after returned to Jeruſalem with much joy.

Shortly after *Pompeius* came to *Damaſco*, where *Ariſtobulus* preſented him with a Vine of gold, marvellous artificially wrought. The roots of the Vine, leavs, cluſters, and Grapes that were upon it were pure gold, the weight whereof was five hundred pound. *Pompeius* was very glad thereof, and ſent it to Rome to the Conſul. And the whole bench of the Senate, which was of the number of three hundred and twenty Senators, wondered at the cunning and wit of him that made it: and with great joy they bare it into the Temple of their gods, placing it in the preſence of the great Idol *Jupiter*, ſo called after the planet *Jupiter*.

Pompeius writ his Letters to *Ariſtobulus*, with great thanks and commendation for the ſame, aſſuring him, how both he and the whole Senate favoured him, and that he ſhould have a friend of him to ſpeak in his cauſe as long as he lived; *Hircanus* hearing of this, was clean daſhed, and in deſpair. But *Antipater* comforted him ſaying, let not the friendſhip that is betwixt *Pompeius* and thy brother diſmay thee: I will go to him and make him thy friend. Upon that he went to *Pompeius*, and perſwaded his mind to hate *Ariſtobulus*, and to favour *Hircanus*, informing him thus; If

thou (ſaith he) defend *Hircanus*, all *Iſrael* will be content to be under thy protection, for they love him every man; but if thou defend *Ariſtobulus*, the people will not obey thee, for they hate him. *Pompeius* charged him that no man ſhould be made privy to their communication; For I (quoth he) will ſend for *Ariſtobulus* to come to me to *Damaſco*, and then I will cauſe to be laid hands upon him, and deliver him bound to his brother, reſtoring the Kingdom to him. *Ariſtobulus* upon the ſight of *Pompeius* letters reſorted unto him: *Hircanus* alſo came from the rock of the wilderneſs; and as they appeared together before *Pompeius*, *Antipater* deſired him that he would do juſtice betwixt *Hircanus* the King, and *Ariſtobulus* his brother, that rebelled againſt him, and took his Kingdom from him without cauſe, whoſe ſayings, a thouſand of the Elders of *Iſrael* ſtood up and witneſſed to be true: *Ariſtobulus* anſwered, *I never ſtrove with him for the Kingdom, untill ſuch time as I ſaw all theſe that made* Hircanus *King, to run in great obloquie, and to ſuſtain much reproach, becauſe he was ſo feeble a perſon, and of no great wit, nor ſought much the Kingdom: yea, till all nations that were about him, whoſe Dominions our progenitours conquered, began now to deſpiſe him, to paſs little for offending him, to deny him tribute for his ſimplicity and mopiſhneſs, with lack of courage.*

When *Ariſtobulus* had ſaid, there ſtood up a great multitude of goodly and beautifull young men, apparrelled in cloth of *Hyacinth* and purple, with mighty targets upon them, & other ornaments of

of gold, chryſtal, and precious ſtones, affirming with one accord, that *Ariſtobulus* ſaid the truth: namely, that *Hircanus* was not favoured by the kingdom. At which *Pompeius* marvelled, ſaying; Happy is this people having ſo many goodly men, true in their words, and wiſe: Happy alſo were the Senate of Rome, if they could bring to paſſe, that this great Nation might be under their Governance. So he took his journey to Jeruſalem with *Hircanus* and *Ariſtobulus*. But after *Ariſtobulus* perceived that *Pompeius* ſtood not to the promiſe he made him at the beginning or the Vine, he ſet light by him, and fled from him to *Alexandria* in Egypt, whither *Pompeius* followed with his Hoſt and beſieged *Alexandria*. From thence *Ariſtobulus* fled again to Jeruſalem, and *Pompeius* purſued him alſo thither, writing to *Ariſtobulus* a letter of Truce and pardon. So *Ariſtobulus* came forth unto him, and *Pompeius* did him at that time no harm, but demanded to be given unto him all the veſſels of the Houſe of the Lord, which *Ariſtobulus* refuſed to do; *Pompeius* in a rage, cauſed to lay him faſt in heavy iron chains, and aſſaulted Jeruſalem, battering the walls very ſore, till they of the town iſſued out againſt him, and ſlew of his Hoſt twelve thouſand men.

After this had the Iſraelites civil Wars within Jeruſalem, becauſe the ſiege was grevious unto them, for they were divided into Factions: one part ſaid, let us open the Gates to *Pompeius*, and let him in, that we may ſubmit our ſelves under his protection. The other ſaid, Let us fight againſt

againſt him unto death. But much people diſliked that, ſo that that ſide prevailed that would yield. Wherefore *Pompeius* entered the Town, and the Houſe of the Sanctuary, killed much people of the Prieſts, and the people of the Land made *Hircanus* King of Iſrael the ſecond time, and *Antipater* his Counſellor. Moreover, he ſet one *Securus* a Roman in the Country, to receive the tribute & departed, leading *Ariſtobulus* with him bound in iron. And becauſe he took his journey toward *Arabia*, *Hircanus* and *Antipater* went with him to conduct him.

Ariſtobulus thus being priſoner, and his two ſons with him, it fortuned that one of them (called *Alexander*) eſcaped: and having intelligence, that *Hircanus* and his Counſellour were gone out of Jeruſalem, he came thither and rebelled againſt *Hircanus*, made up the breaches of the wall that *Pompeius* had battered: yea the Iſraelites reſorted unto him, and made him King in *Hircanus* place. Whereupon he gathered an Army, and went forth to meet with *Hircanus* as he came homeward from *Pompeius*, where he gave *Hircanus* the overthrow, and *Securus* the receiver of the tribute fled and eſcaped.

Then *Alexander* returned to Jeruſalem, from whence ſhortly after, *Gabianus* a Roman with a ſtrong Army compelled him to flee to *Alexandria*. And being in the ſame place beſieged alſo of *Gabianus*, his Mother *Ariſtobulus* wife, went forth to *Gabianus* weeping, and beſought him that he would not deſtroy her Son: for whoſe ſake he did *Alexander* no harm.

Gabianus

Gabianus therefore having gotten all the Land of *Judea*, made *Hircanus* King of Jeruſalem now the third time: who ſet Roman Captains and Rulers in *Jericho*, and in *Zephori*, and through all the Land of Iſrael.

It fortuned after this, that *Ariſtobulus* got out of priſon at *Rome*, and came into Iſrael; to whom on every ſide reſorted men in ſuch ſort, that he had a puiſſant Hoſt of Iſrael. Whereof when he had taken Muſter, he choſe out eight thouſand of the beſt, and with them went againſt *Gabianus*, where was a ſore Battel fought between them, till the beſt of *Ariſtobulus* men were ſlain, and only one thouſand left, wherewith he fled to the Mountains. But the Romans followed the chaſe, and ſlew them every man. Yet *Ariſtobulus* would not yeild, but fought alone, although his Helmet was broken, till he had divers ſore wounds in his head: and then fell he to the ground, and the Romans took him yet alive, brought him to *Gabianus* who comforted him, commanding his Surgeons to heal him, and after ſent him to the Conſul and Senate of Rome, where he was put in priſon yet once again. And this, the Senate taking pity of *Ariſtobulus* wife, which was reported to be a very wiſe woman, releaſed her two ſons out of Priſon, and ſet them at liberty. *Alexander*, the one of thoſe, could not be content, but rebelled once again againſt *Hircanus*, and the Romans Governours. For he gathered together much people of Iſrael, encountred with one of the Romans Governors that *Gabianus* had appointed, and

gave

gave him the overthrow: but proceeding further to fight with *Gabinius*, had the worſe, and many of the Iſraelites were ſlain, yet he eſcaped and fled. This done, *Gabinius* came to Jeruſalem, and renewed the kingdom of Iſrael to *Hircanus* the fourth time.

About this time one of the Senators Wives at *Rome* conceived a child, and died in the birth and travel thereof: They therefore that were about her, ſtraight-way ript her, and got the child out alive, whom they named *Julius*, and becauſe his mother was cut, they called him *Cæſar*. This child growing to great towardneſſe, and coming to mans eſtate, the Conſul and Senate ſent him into the Wars, and whatſoever he did, he had good fortune, and proſperous ſucceſſe. He deprived the *Grecians* of the Empire and Dominion, tranſlating it to the *Romans*: Many Provinces alſo beſides that, he did ſubdue, and returning to *Rome* with a power, attempted to get the Dominion, and ſole power over them. But they had made ſolemn ſtatutes in the time of their progenitors, never to ſuffer any King among them, or any man to have perpetual rule over them; wherefore they would not make *Julius* king: Upon this roſe amongſt them great and mortal Wars, ſo that *Julius* ſlew a great many of them, and without number. When *Pompeius* underſtood that *Cæſar* raigned at *Rome*, and had killed the Conſul, and Senate, with all the Nobility of *Rome*, he gathered together his whole Army out of *Arabia*, and made toward him. *Julius* having intelligence of his coming

coming againſt him, ſent for *Ariſtobulus* out of priſon, ſpake friendly unto him, gave him a power, and made him grand Captain thereof, bidding him to go and encounter with *Pompeius*: Indeed his Army was a ſtrong Army, and he himſelf a King of no ſmall proweſs, and valiantneſſe. *Pompeius* hearing that *Ariſtobulus* came againſt him, was ſore afraid of his valiantneſſe, and of his Hoſt; wherefore he ſent to the inhabitants of *Jeruſalem* that were under his obedience, that they ſhould preſent *Ariſtobulus* with ſome gift, whereby they might deceive him, and poiſon him. The Inhabitants of *Jeruſalem* at his requeſt, ſent unto *Ariſtobulus* a preſent, by certain Noble men, whereat *Ariſtobulus* was right joyful, and did eate and banquet with them, till he was overcome with drink, then they impoiſoned him, and he died: The time that he raigned over *Iſrael* was four years, and ſix moneths. He was a good man of War, hardy in fight, and a man of amiable countenance.

Pompeius receiving tidings of his death, the more gladder proceeded toward *Rome* to beſiege it: But *Julius* met him in the way, and deſtroyed him and his Hoſt, whereby the Empire was eſtabliſhed unto *Julius*: He after this, ſent Preſents to the King of *Syria*, and into *Egypt*, by his Captains, to allure them to his friendſhip: *Antipater* adviſed *Hircanus* to aid *Julius*, if perchance he might win his favour, which *Hircanus* did: and *Antipater* was Captain of the Hoſt, who played the man, and found ſuch favour with *Julius*, that he

he made him Lieutenant of his wars; and after he had fought ſundry and great Battels, he returned to *Jeruſalem* with great honour, and by the way proſpered much more. *Hircanus* after this, made *Phaſelus*, *Antipaters* ſon, Governour of *Jeruſalem*, and *Herod* his third ſon Preſident of *Galilee*. There was a certain young man at that time in *Jeruſalem* called *Hizkias*, a valiant man of war, to whom adhered all ſuch as were in any diſtreſſe, and he became their Captain. Theſe went and ranged about in *Syria*, roving and murdering in ſuch ſort, that the *Syrians* were weary of their lives, for fear of them. Wherefore the King of *Syria* ſent unto *Herod* Ruler of *Galilee*, deſiring him to kill that *Hizkias* and his complices: whereupon *Herod* prepared himſelf, and went to meet with *Hizkias* as he returned from the ſpoil of *Syria*, came upon him unawares and ſlew him and his men. Whereupon when the King of *Syria* was certified, he ſent a noble reward unto *Herod*, of Silver, Gold, and precious Stones; by which and by like means, he became very famous The Noble men of *Juda* made their complaint unto *Hircanus* upon *Antipater*, and his ſons, for their ſore oppreſſing the Land of *Juda*, deſiring that *Herod* might be ſummoned from *Galilee*, to appear in judgement and anſwer with other for the killing of *Hizkias*. The King therefore ſent for him, and he upon that came to *Ieruſalem*, appeared before the Judges, princely apparelled, with a guilt ſword girt about him, whoſe pride an antient man (called *Samai*) blamed, and reprehended alſo his ſtout heart,

but

but he would not give ear unto him, nor yet regard the Judges. When *Hircanus* perceived that the Judges had almoſt determined to give judgement againſt the young man, and to make him away, he took pity on him, and ſaid, We will not give ſentence to day, to morrow is a new day, and by that means delivered him out of their hands: *Herod* knew not afore that it was a matter of life and death, that night therefore he fled to the King of *Syria*, declaring all what had hapned unto him. The King of *Syria* let him have a ſtrong Army, and came with him himſelf, purpoſing to beſiege *Ieruſalem*: But his Father *Antipater*, and his eldeſt brother *Phaſelus*, came forth unto him, and rebuked him, ſaying; Is this the reward that thou rendereſt unto King *Hircanus*, that took pity on thee, and would not have thy blood ſhed? Therefore they willed him to depart from *Ieruſalem*, unto whom he condeſcended, after he had once let the Inhabitants of *Ieruſalem* know what he could, and had ſhewed them his power. *Julius* Emperour of *Rome*, about that time (as he was worſhipping in the houſe of his God) was murthered by the conſpiration of certain of them which had ſerved *Pompeius* that was ſlain, as is afore mentioned: The name of one of them that killed him was *Caſſius*, of the Country of *Macedonia*, who fled thither, being afraid to tarry at *Rome*: this *Caſſius* had great dominions in *Macedonia*. *Antipater* alſo of whom we ſpake, was a great ſcourge to the Noblemen of *Juda*, and a great deal ſorer man than was *Hircanus* himſelf: yea, *Hircanus* could

do

do nothing in compariſon of him, for he had no rule himſelf, but *Antipater* and his Sons bare all the ſway throughout all the Realm: Moreover, *Antipater* was in great eſtimation with all the Kings of that time. And foraſmuch as he ſo ſore oppreſſed the *Jews*, they therefore hated him, and conſpired to kill him.

There was a man in great authority about *Hircanus*, named *Malchias*, by whoſe means they wrought this matter. He corrupted the Kings Butler with rewards, to put poiſon in *Antipaters* cup, which as ſoon as he had drunk, he died. Theſe things his ſons *Phaſelus* and *Herod* diſſembled and winked at as though they knew nothing. Notwithſtanding they privily writ unto *Caſſius* that reigned in *Macedonia*, certifying him of this deed. Soon after came *Caſſius* to *Tyre*, from whence he ſent Meſſenges to *Hircanus* to come unto him, who came, and with him *Malchias*, *Phaſelus*, and *Herod*: *Caſſius* entertaining them all in his lodging, willed his men, that whatſoever *Herod* bad them, they ſhould do it. *Herod* willed them to kill *Malchias*, they ſlew him therefore, ſitting hard by *Hircanus* ſide, *Hircanus* demanded of the ſons of *Antipater* the cauſe hereof: who anſwered, Is it not manifeſt that King *Caſſius* ſervants ſlew him, and we know not why? Therefore *Hircanus* ſtood in fear of *Phaſelus* and *Herod*, being certain that this was their deed. Wherefore he ſaid unto them, this *Malchias* was worthy of ſuch a death, for he was a crafty man, and an Uſurer.

Theſe things done, *Octavius Auguſtus* brothers ſon

ſon unto *Julius* that was murthered came to Rome: and the people of Rome made him their Emperour. He had a fellow in office named *Marcus Antonius* his Uncle. *Octavianus* therefore ſeeing to the Government of Rome, ſent *Marcus Antonius* to war upon *Caſſius*, and to revenge *Julius* death. Unto him *Hircanus* ſent a Preſent, a Crown of Gold, in which were ſet ſundry precious Stones, praying him to ſtrengthen his Kingdom in his hands, and to be a means of a League to be made between *Octavius Auguſtus*, King of Kings, and him; as there was between him and *Julius*, which *Antonius* granted. About that time *Antigonus* ſon of *Ariſtobulus* writ to *Pagurus* King of the *Perſians*, to aid him againſt *Hircanus*, to remove him, and to reſtore the Kingdom to himſelf, promiſing to give him for his travel, five hundred pound weight of Gold, and an hundred Iſraelitiſh Virgins. So *Pagurus* gathered an Hoſt againſt Iſrael, and *Antigonus* departed out of Jeruſalem with much people of Iſrael that took his part, and joyned themſelves to *Pagurus*.

Theſe came to Jeruſalem, beſieged it, fought many skirmiſhes, and gave many great aſſaults unto it, till at length they undermined the City; then took they *Hircanus*, and ſlew *Phaſelus*. And to the intent *Hircanus* might be clean removed from the Prieſthood, *Antigonus* that had deprived him of the Kingdom, cut off (beſides that) one of his ears. But *Herod* eſcaped and fled to *Auguſtus*, Emperour of Rome.

Pagurus therefore having made *Antigonus* King

of Jeruſalem, returned home into *Perſia*, carrying *Hircanus* as priſoner with him. But *Auguſtus* appointed *Herod* to be King over all *Iuda*, giving to him a very ſtrong Army of the Romans to obtain it withal. In the way thither, *Herod* met with *Alexandra*, *Hircanus* daughter, and *Marimi* her daughter, that ſhe had by *Alexander* ſon of *Ariſtobulus*, and brought them again into the Land of Iſrael, where he took *Marimi* to wife, and ſolemnized the Marriage with her in the Mount of *Galilee*, for there the chief of all Iſrael dwelt, with whom he took peace. *Marcus Antonius* companion in Office with *Octavian Auguſtus*, about that time made a voyage through all the Weſt Countries, to ſubdue them to the *Romans*, together with *Egypt*, *Damaſco*, and *Syria*. Him *Herod* accompanied to the flood of *Euphrates*, and helped him not a little. For the *Arabians* lay in wait for him in the way, and intercepted all that would aid *Marcus Antonius*. *Herod* met with them and vanquiſhed them. Wherefore *Antonius* was very glad of *Herods* valiantneſs, and brought him again to Iſrael, together with *Caſſius* his Captain and Lieutenant of the wars, having alſo his Letters to all the Captains of *Syria*, this tenor. *Ye ſhall underſtand that our lord and Maſter* Octavian Auguſtus, *King of Kings hath appointed* Herod *the ſon of* Antipater, *to be King of all the Land of* Juda. *Therefore as ſoon as theſe Letters come unto you, ye ſhall with ſpeed aid him. No man ſhall be excuſed: all that can bear Arms ſhall go with him to* Jeruſalem, *to vanquiſh* Antigonus *the Kings adverſary: whoſo refuſeth to go with him, it ſhall*

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be lawful for the warriours to ſlay him forthwith. I Marcus Antonius *have ſworn by my ſword I will not alter this that I have ſaid.* When the Captains of *Syria* had read this, they reſorted wholly to *Herod*, ſo that his Hoſt was wonderfully increaſed. *Antigonus* hearing of this, ſent one *Pompeius* Lieutenant of his wars, againſt them, who fought a ſore Battel with them, that much people were ſlain on both ſides. *Joſeph* King *Herods* brother was ſlain in that Battel. Notwithſtanding, at the length *Antigonus* Hoſt went to the worſt, and had the overthrow.

So *Herod* and *Caſſius* proceeded to Jeruſalem, and beſieged it the third year after *Herod* was made king of Iſrael. And when they had battered down a piece of the wall, *Caſſius* with the Romans entred into the Town, and made a great ſlaughter in Jeruſalem. They entred alſo into the Sanctuary, and attempted to enter into the *Sanctum Sanctorum*, but *Herod* and his men lept between it and them, and ſtood with their drawn ſwords in the Temple door, to withſtand their enterpriſes. *Herod* was alſo diſpleaſed with *Caſſius* for his cruelty, and ſaid, If ye will deſtroy all the Inhabitants of the City, upon whom ſhall I reign in the kingdom that *Auguſtus* hath given me? Wherefore ſtraight-way *Caſſius* cauſed proclamation to be made through all his Hoſt, that no man, upon pain of death ſhould kill one Iſraelite more. This done, *Herod* apprehended *Antigonus*, and delivered him bound to *Caſſius*. He rewarded alſo *Caſſius* Souldiers both with Gold and Silver. Then *Caſſius* offered a Preſent unto

the Lord, a Crown of Gold, for he was sore afraid of Gods displeasure, because he had fought against the holy City. That done, he took his journey, and returned into Egypt, and *Antigonus* as prisoner with him. Thither sent *Herod* unto him a royal reward, to make away *Antigonus*, and to murder him, fearing least he should make claim unto the Kingdom again; Whereunto *Cassius* consented, and slew *Antigonus*.

CHAP. III.

THus was the kingdom surely established to *Herod*. Then made he wars upon all the Nations that were about him, constraining them to become tributaries, by which means he grew to such power, as never any of his Predecessours were to be compared unto him. After all this, *Pagurus* King of *Persia* released out of prison, *Hircanus* son of *Alexander*, and promoted him to be head of all the Israelites that were fled into the Land of *Sennaar*, and into the Dominion of the Persians, and he became their King. This *Hircanus* had a fervent desire to see the holy City, and the house of the Sanctuary: also how *Herod* (whom he took for his son) and his kingdom did. *Herod* hearing that *Hircanus* (who had been prisoner at *Babylon*) was now set at liberty, and in great honour, he was afraid of him, mistrusting

miſtruſting leaſt the *Iſraelites* would reſtore unto themſelves the kingdom of their Fathers; wherefore he caſt in his mind how to do him a miſchief: He then writ this letter unto *Pagurus*, the contents whereof were ſuch; *Thou ſhalt underſtand that* Hircanus *is he that brought me up, and uſed me even as his Son; Now therefore ſince I came to be King in* Jeruſalem, *I have called to my remembrance the goodneſſe that he hath done to me, wherefore my deſire is to reward him according to his benefits; therefore I require thee to ſend him to me, otherwiſe aſſure thy ſelf of wars between thee and the* Iſraelites, *with their confederates.*

Pagurus having read this letter, ſent to *Hircanus*, giving him to underſtand, that if he would go to *Herod* he might; but notwithſtanding *Herods* threats, he ceaſed not to give to *Hircanus* all good counſel he could, adviſing him to take heed of *Herod*, becauſe he is (ſaith he) a bloodſhedder, and a breaker of his League: And he hath called thee, for no love he beareth thee, but becauſe he feareth thee. As long as thou liveſt ſhall he never ſleep ſoundly, leſt the kingdom ſhould be devolved unto thee: It is better for thee to remain here in ſome honour, though it be not of ſuch eſtate, than to go thither to die with great diſpight, and end thy old age with a bloody death. Furthermore thou ſhalt know, ſuch is the diſpoſition of mens hearts; If there be two men, the one in honour, the other in contempt; after time ſhall come, that the deſpiſed ſhall be had in honour, and the honoured be neglected; never will he

that is now honoured, and before was in contempt, be content to see him that was before honoured, nor speak friendly to him: For he will think, hi herto according to his accustomed manner he hath despised me, how much more when his Dominion is taken from him, and his servants reign in his room? Moreover, *Herod* knoweth right well, that mens hearts are inclined to him that is the true King. And it might be so, if thou wert meet for the Priesthood, that he would promote thee unto it, and be Governour of the kingdom himself: But seeing thou art dismembred, having one of thy eares cut off, and thereby art unmeet for the Priesthood: thou shalt remain in *Jerusalem*, deprived both of kingdom and Priesthood, which is uncomely for thee. Such counsel gave *Pagurus* King of the Persians, unto *Hircanus*; yea, and all the *Jews* that were in *Babylon* besought him, that he would not go unto *Herod*.

Notwithstanding he would not be perswaded, and why? For it was the Lords will and his deed, that the injury done unto the Sages, whom his father and grandfather slew, and the injury committed to *Houyauciga*, might return upon his head and be revenged; so that no remnant of the house of *Chesmonanz*, no name, no residue, no kinsman or posterity should be left alive. *Hircanus* therefore took his journey toward *Jerusalem*, and *Herod* came forth to meet him, embraced him, and kissed him; after brought him to his house, and feasted him daily, calling him his father before

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all men, albeit in his heart he conſpired to kill him, which *Alexandra* his daughter, and Mother in law to *Herod* knew well enough, who opened it unto *Hircanus*, but he would not credit her at the firſt, till on a time he perceived the matter clear to be ſo: then deviſed he how to flye to *Maloc* King of *Arabia*, he ſent therefore to *Maloc* to ſend him horſes, and a Chariot to flye withall; but the Meſſenger dealt unfaithfully, and lewdly with him, for he brought *Hircanus* letters privily unto *Herod*, who rewarded him well for his labour, and bad him go to *Maloc*, and to let him know what anſwer *Maloc* gave. The Meſſenger upon this, went and delivered the letters to *Maloc*, who fulfilled *Hircanus* requeſt, ſent him horſes and a Charlot, writing in this ſort: I have ſent thee horſes and horſemen, come therefore unto me, and whatſoever thy heart deſireth, I will do it for thy ſake: So the Meſſenger brought the anſwer ſecretly to *Herod*; whereupon he ſent ſtraight to the place in which he underſtood *Malocs* men to lurk waiting for *Hircanus*, and cauſed to apprehend them alive. Then *Herod* commanded to call together the Elders, before whom he willed alſo *Hircanus* to be brought, and of him the King demanded; tell me whither thou haſt written any letter to *Maloc* King of *Arabia*? he anſwered, I writ none.

Then was *Riſtius* the Meſſenger brought in as his acuſer, and the men of war alſo of *Arabia* that were apprehended, who declared the whole matter before the Council, ſo that *Hircanus*

was quite dashed: Then the King commanded him to be put to death, and so was the kingdom established unto *Herod*. The time that *Hircanus* raigned, was 40. years, and 6. moneths. After the death of his mother, he raigned 3. years, and *Aristobulus* his brother removed him, making him Priest: Again, 3. years after he returned to his kingdom, and raigned 40. years.

Then *Antigonus* son of *Aristobulus* deposed him, cutting off his ear, and banished him out of the holy City. So after when *Herod* his servant came to the kingdom, he returned to *Jerusalem*, and *Herod* shed his blood guiltless: yet notwithstanding he had delivered *Herod* from the hands of the Elders, who would have put him to death, for the death of *Hizkias*. From that time *Hircanus* wrought no evil in the sight of the Lord, nor offended him in any great matter, save only in this, that he bare too much with *Herod* in shedding the innocent blood, wherefore his own life went for the other: Therefore happy is he that never forgetteth any part of his duty. *Mariami* the daughter of *Alexander*, the son of *Aristobulus*, the Wife of *Herod*, had a brother whose name was *Aristobulus*, him *Herod* would in no wise promote to the high Priesthood, because he feared the children of *Chasmonany*, although his wife made earnest suite, and lay sore upon him for the matter: But the King made high Priest one that was nothing of the kindred of *Chasmonany*, whose name was *Haniel*. Notwithstanding, when he had once dispatched *Hircanus*, his wives Progenitors, father of

Alexandra,

Alexandra, his mother in law; then he deposed *Haniel* the high Priest, and preferred his wifes brother *Aristobulus* to the dignity, who although he were but a child, yet he was wise, and of good understanding, and beautifull withall, so that in all *Israel* was not a goodlier, nor hansomer young man than he was: And this *Haniel* was the first that ever was deposed from that office of the high priest hood; for never did King of *Israel* attempt the like afore *Herod*, who did this to quiet his wife, and to fulfill his mother in laws mind: notwithstanding, this *Alexandra* his wives mother was not content, nor satisfied, for the death of her Father was such a grief: but alwaies spake snappishly to the King, that he committed her to ward. Then she writ to *Cleopatra*, Queen of *Egypt*, wife unto M. *Antonius*, a Noble man of *Rome*, declaring unto her all the mischief that *Herod* had done to the posterity of *Chasmonany*, and desiring of her aid; to whom *Cleopatra* made this answer, if thou canst find the means to come to me secretly, thou shalt perceive what I shall do for thee.

When *Alexandra* had read the Letter she sent to *Aristobulus* her son the high Priest, shewing him that she would flye to the Sea *Japho*, and from thence would take shipping into Egypt, perswading him also to flye with her. We will (saith she) make two Coffers, one for me, and another for thee: and we will with rewards allure our Servants to carry out us privily, whereby we may flye to save our lives. This their device was perceived of one of *Herods* Servants, who forthwith made

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the King privy unto it. The King commanded his Servant that bewrayed them, that when they did convey the Coffers, they ſhould bring them to him, which the ſervant did. So when the Coffers were brought to the Kings preſence, he cauſed them to be opened, and took out *Alexandra* and her ſon *Ariſtobulus*, to whom the King ſpake ſharply, and rebuked them ſore. But *Alexandra* anſwered him again as ſhort; inſomuch that the King moved with anger, flung away from her into his chamber, ſaying: It is better to ſit ſolitary in a corner of the houſe, than with a brawling and ſcolding woman in an open place. The King diſſembled the matter, and ſhewed no great diſpleaſure a year after.

As *Ariſtobulus* the high Prieſt, apparralled in his Pontificial veſtures, ſtood in the temple nigh unto the Altar to offer ſacrifices, the Iſraelits beheld his beauty, his wiſdom, and behaviour in the miniſtery, whereat every man rejoyced, praiſing God, that had not taken all away, but left one to revenge the injuries done to the houſe of *Chaſmonany*. The King hearing this, was ſore afraid, and not a little diſpleaſed, thinking to himſelf the Iſraelits would reſtore the Kingdom of their fathers unto him: He perceived every mans heart to be enclined towards him: Wherefore he deliberated a while, and in the feaſt of the Tabernacles he removed to *Jericho* with all his houſhold, whereas he made a great feaſt to all his nobles and ſervants, placing them every one after his degree before him, *Ariſtobulus* the high Prieſt he ſet upon the right hand

hand. And as they eat, drank, and made merry, certain of the Kings servants were disposed to go swim in Jordan. To these the King had given secret commandment, that they should desire *Aristobulus* to go and bath with them in Jordan, and then to drown him. So when they were going, they came to *Aristobulus* and moved him to keep them company, which he would not, unlesse the King gave him leave: wherefore he asked the king leave, but he denied him at the first yet at length the young man intreated him so instantly, that the king bad him do what he would.

He went therefore with the other young men to swim. The king presently took his horse and returned to Jericho, with all his train, leaving the young men behind, which continued swimming till Sun setting, and as it began to be dark, they drowned the Priest *Aristobulus* among them. Whereof when tidings came to the king, and it was known that he was dead, the people wept and made great lamentation, considering his Virtue, Nobility, and Beauty, every man was full of sorrow that he should have so short a life: and they bewailed so much that it was heard afar off. But *Marimi* chiefly, and *Alexandra* the young mans Mother, could no wise be comforted. Yea, the king also wept & made great mone, for it repented him that he had done so wicked an act; yet all the people knew well enough that the thing was procured by the king: insomuch that *Alexandra* his Mother in law, letted not to tell it him to his face, that

that he was the murtherer of her husband, and of her father, and now laſt of all, of her ſon, to whom the King anſwered neither good nor bad.

From that day forwards there was continuall hatred between *Alexandra* and *Marimi*, and *Kiparim*; the mother of *Herod* and *Salumith*, his Siſter, that came of baſe and ſervile blood. For *Marimi* caſt in their teeth to their faces, that they were not of the ſeed of Iſrael: but prophane, unholy, and of baſe birth. Notwithſtanding *Herod* loved *Marimi* as his life, wherefore he would never diſpleaſe her as long as ſhe lived, nor ſay ſo much to her, as why ſaiſt thou ſo,

Theſe things done, *Marcus Antonius* a Noble man of *Rome*, next unto *Octavian Auguſtus* King of Kings, being ſent by *Auguſtus* to war upon the Kings of the Weſt Countries, reigned in Egypt, and by the provocation of his wife, rebelled againſt *Octavian Auguſtus*, made war with him, both by the Sea and Land. And foraſmuch as *Egypt* is near adjoyning to the Land of Iſrael, *Herod* joyned with him, and helped him. For *Marcus Antonius* had aided him before in ſuch ſort, that no King durſt meddle with him, for fear of *Marcus Antonius*. Whereupon when *Marcus* conſpired againſt his Prince and maſter, *Herod* aideth him with an Army, with horſemen and with ſhips alſo againſt *Octavian*. In which wars *Octavian* got the victory, ſlew *Antony* and all his people coming by ſhip to the Ile of *Rhodes*, and ſo into the Land of *Egypt*.

Herod

Herod hearing that *Marcus Antonius* was slain, and that *Octavian Augustus* was come into *Egypt*, he fainted for fear of the displeasure of *Octavian*. Yet at length he took heart unto him, prepared a royall present to be carried before him, and followed after himself to *Octavian Augustus*. And setting forwards, he called *Joseph* the husband of *Salumith* his sister, whom he made chief of his household, commanded him that if *Octavian* put him to death, he should poyson *Marimi* his wife, saying; It should not be seemly for Kings, that any mean man should marry with a Kings widdow, and sleep with her upon the Kings bed.

So then he took his journey towards *Octavian Augustus*, who then was at the Rhodes, where he understood *Octavian* to be displeased with him, for that he had ayded *Marcus Antonius*, Therefore as soon as *Herod* came to *Octavian Augustus* presence, having his crown upon his head, he took it of, and fell down prostrate upon the ground at *Octavians* feet, saying: *Most Noble Emperour, I confess my trespass against your Majesty, that I loved* Marcus Antonius *my companion in league, who was my neighbour and ayded me: and is true that your Majesty since the time you made me King, have heard of mine affairs that hapned unto me but never succoured me. This* Marcus Antonius *did not so. I confess therefore that in his wars against your Majesty, I ayded him with an Army, with Horse-men and ships: Neither went I out with him for any wars upon mine own borders, but whensoever I went with him I helped him to the uttermost of my power. When he was falling,*

falling, I bolſtered him up: and when he ſtumbled, I raiſed him again. Amongſt all theſe I proteſt alſo, that I would not be counted of your Majeſty a breaker of league: but now Marcus Antonius *is dead Wherefore whether that it ſhall pleaſe your Majeſty to reſtore me my former eſtate or no, foraſmuch as I have kept touch with* Marcus Antonius *againſt your Majeſty amongſt others, if you put me to death, you will do me no wrong, but juſtice, becauſe by the Law of arms I have deſerved death.*

When *Octavian Auguſtus* heard him ſpeak ſo, he ſaid unto him: Ariſe thou King of Iſrael in peace, be of good comfort, and fear not, for thou art worthy to be nigh, yea next unto my perſon. I know that *Marcus Antonius* was inticed b his wife and would not follow thy counſel, for if he ha', I dare ſay he would never have conſpired againſt me. So he commanded the Crown to be ſet again upon *Herods* head, and made a league with him. Then they went both together toward *Egypt*, to be revenged upon *Cleopatra*. But that wicked woman when ſhe ſaw her City to be overcome, put on her moſt precious apparrel, and ſitting upon the throne of her Kingdom, commanded a Viper to be brought unto her: which as ſoon as ſhe had ſuffered to ſting her breſt, ſhe died. As *Octavian Auguſtus* came to the Pallace, and ſaw her ſit there, he rejoyced that he might be revenged of her, and commanded to thruſt her from her Throne: but when they came to her, and found her dead, it grieved *Octavian* very ſore.

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In this while *Joseph Salumiths* husband disclosed unto *Marimi*, that the King had commanded, if it so happened to him to be put to death by *Augustus*, that he should poyson her. Whereupon *Marimi* conceived yet a greater hatred toward the King, insomuch, that when the King was returned in safety and sound, and with honor also from *Octavian*, and that all his men and whole houshold rejoyced greatly, *Marimi* shewed no countenance of gladness, no not when the King himself told her how greatly he was magnified and honored of *Octavian Augustus:* but alwaies she was very sad. *Salumith* the Kings Sister perceiving that *Marimi* so vexed the King, she told him how *Joseph* her husband had lien with *Marimi* whiles he was with Augustus. But *Herod* (say what she could) gave no credit to her words, knowing that she envyed *Marimi*, until at length he asked the cause of *Marimi*, why she rejoyced not as others did, when he returned in safety from *Augustus*, but was very sad, which shewed her to have rancor and malice in her heart towards him. She answered; Thou hast said heretofore, that thou lovedst me above all thy other wives and concubines; yet thou didst will *Joseph* thy Sisters husband to poyson me. When *Herod* heard this, he was exceedingly abashed, that *Joseph* had disclosed his secret, and began to mistrust with himself that which *Salumith* had told him, that he had slept with his wife indeed, and upon that detected that secret. Therefore he departed out of his palace in a great anger and rage, whereby *Salumith* perceived

ceived that he deteſted *Marimi*, and therefore ſhe accuſed her further, ſuborning falſe accuſers and forgers of lyes, to witneſſe that *Marimi* would have poiſoned the King, whereof ſhe had divers preſumptions alſo by her countenance. She added moreover, if thou (ſaith ſhe to the King) let her eſcape thus, ſhe will ſpeedily deſtroy thee, and bereave thee of thy Kingdom, the law giveth a man this counſel, If any man go about to murther thee, prevent him, and ſlay him firſt.

With this, and ſuch like words, ſhe ſo moved the King, that he commanded to bring *Marimi* forth, and to be beheaded in the high ſtreet of the City. And as ſhe was brought forth into the Market place of the City, all the women of the City followed her: *Alexandra* her Mother alſo curſed and railed at her, ſaying, Come out thou that haſt abhorred thy Husband, and conſpired againſt thy Lord: *Alexandra* wept alſo, as though it had been for the wickedneſſe that her daughter had committed, thinking ſurely to pleaſe the King by that means, and to blear his eyes, if peradventure he might ſuffer her to live, till ſhe might have opportunity to poiſon him. *Marimi* thus going to execution held her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that ſhe was innocent in deed, and thought, and therefore God would render her a good reward in the World to come; wherefore ſhe bared her Neck without fear, and they cut off her head, ſhedding the innocent blood. But God made no delay in puniſhing the ſame,

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for there fell a ſore plague and peſtilence in the houſe of *Herod*, ſo that his chief ſervants, his Noble women, and Concubines died ſore thereof, yea, throughout all *Judea* raigned vehemently; which affections all *Iſrael* knew well enough, chanced unto them for the blood of *Mariami*. They cryed therefore unto the Lord, ſaying, wilt thou for the offence of one man, deal ſo cruelly with the whole congregation? the Lord took pity therefore upon the land, and withdrew the plague from the people. The King repented him alſo, that he had ſhed blood without a cauſe; and love ſo grew in his heart that he was ſick, and at deaths door. Then *Alexandra Mariamis* mother, ſought means how to poyſon him, which being uttered unto the King, he commanded to apprehend her, and to kill her. In this manner dealt *Herod* with all the poſterity of the *Machabees*, leaving none alive that were called by the name: *Herod* put to death alſo *Joſephat* the husband of *Salamith*.

The King had two Sons, *Alexander* and *Ariſtobulus*, by *Mariami* his wife: They were both at *Rome* when their Mother ſuffered, for their Father the King had ſent them thither to learn the Roman tongue: When they heard tidings of their Mothers death, they wept and mourned for her, hating their Father for his cruelty. Soon after the King their father recovered of his ſickneſs was eſtabliſhed in his Kingdom, builded ſtrong Cities, and roſe to great proſperity. In the thirteenth year of his Raign, there fell a great dearth

in the land, wherefore the King took out of his treasure, much gold and silver, and precious stones, wherewith he sent into *Egypt*; and procured plenty of corn, and refreshed with bread all that lackt, and were in distress of hunger; yea, he spared not his own proper goods: And not only to the *Israelits* shewed he this liberality, but also to all that came unto him out of other strange Nations, hearing of his renown: Moreover, in all his wars he had good fortune: Besides this, he thought it good to renew the house of the Sanctuary, whereupon he deliberated with the *Israelits*, to have their advice for the building of it, after the same quantity and measure that Solomon King of *Israel* had builded it. For the *Jews* returning from captivity in the time of *Coresch*, began to build it after the measure that *Coresch* prescribed them, and not as it was before. The King of *Israel* hearing that the King was purposed to pull down the Temple to the ground, and build it afresh, they made him no answer, fearing lest when he had pulled it down, he would not be so hasty to build it up again. But the King perceiving what they feared in their minds, said he would not slack the matter, nor rest till he had brought it to pass. He said moreover, that he would take out of his treasury plenty of gold and silver, and give it to graving: also precious stones, stones of Thasis and Marble. To the Carpenters also and Masons he would deliver Timber and Stones, Gold and Silver, Brass and Iron, to make all things necessary to the work. Wherefore if he pulled down

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the Houſe he was able to build it ſtraight waies again.

So he pulled down the Houſe, and repaired it again, and finiſhed it in length a hundred cubits, al of white Marble ſo that the whole height of the ſtone was in all, a hundred and twenty cubits. For the Foundation was twenty cubits within the ground, and a hundred above. The breadth of every ſtone was twelve cubits, and the thickneſs thereof eight cubits; every ſtone was of like bigneſs. The gates of the Houſe he covered with fine gold and precious Stones finely ſet therein: the threſholds were of Silver, and the tops alſo. He made alſo a Vine, of gold a marvellous cunning piece of work, the arms thereof or bigger branches, were glittering gold, the leſſer branches, ſlips, or lateſt ſhoots of gold, ſomewhat red, and all above was yellow gold, whereupon hung cluſters of Cryſtall. The Vine was ſo great that it weighed a thouſand pound weight of pure gold. In all the world was not the like to be ſeen. He made alſo a porch, and before the porch two walls of Silver, marvellouſly and cunningly wrought. Behind the houſe toward the Weſt, he made a court of a hundred fifty cubits long, and a hundred in breadth, which was paved with pure Marble. Toward the ſouth and north, the length of the court was alſo a hundred and fifty cubits, and a hundred in bredth. He erected in it alſo a hundred and fifty Pillars of white Marble in 4 rancks. The length of one ranck was fourty cubits, and every Pillar was fourty cubits high, and three cubits thick.

The pillars were all of like measure, as the Court of the North side, and of the South was also of like measure, with all the pillars thereof. Towards the east, the court contained seven hundred and twenty cubits, even to the brook Cedron: no man ever saw the like building in all the world. The Vine that he made, placed he before the porch: In the extream parts of the Court, he made also walks and galleries of such height that they that walked therein, might easily see the waters running in the brook Cedron by the space of a Cubit; Between the porch and the house also (as though it were a vail or partition) the King made a wall of Silver, of half an handfull thick. In the which was a door of beaten gold, and upon the gate a sword of gold of twelve pound weight. There were certain Posies graven in the sword, as this; *What stranger soever approaches nigh here, let him dye for it.* So the things that *Herod* made in the Temple, were wonderfull: neither was there ever heard of in all the world any King that was able to erect such a building.

When the work was finished, the King sent to *Saron* his pastures, for his Cattel, from whence were brought him three hundred young Bullocks and very many sheep, according to his Princely estate. So then they dedicated and hallowed the house with great joy and gladness.

There was one certain day in the year, when the King was accustomed to make a great feast to all his Court, to all his Nobles and Sages in Israel: Against that self same day the King was minded

minded to finish his works, which made both him more glad, and all his people. The same also was commanded to be done in all the Provinces of his Kingdom, sending his Letters by his Pursuivants to the Noble men, Captains, and Presidents of the Provinces, that they would observe that day after the same manner every year. The people also that were squandred in their enemies countries, their head Rulers and Captains came out of every Country, far and neer, to see the House and the King, for they could never believe it, till they had seen it: and when they had seen it, it exceeded far that they had heard of it.

These things done, the Kings two Sons, *Alexander* and *Aristobulus* which he had by *Marimi*, came home from *Rome* to *Jerusalem* in a great heat and fury, with a strong company, yea their hearts were very heavy also; for *Alexander* the elder had married the King of *Capadoci as* Daughter, and *Aristobulus* the Daughter of *Salumith* the King his Fathers Sister. These coming to Jerusalem, went not to the Court to do their duty to the King their Father, neither would they see him: whereby the King gathered, they went devising some mischief against him: Moreover, all his men gave him warning to take heed of them, and to keep his power or Guard about him. He had a Wife of base stock out of the Country, before he came to the Kingdom, by whom he had a son named *Antipater*. And when he had put *Marimi* his beloved wife to death, he called home his wife, which he had disdained before, to his Court.

Wherefore, now seeing the two Sons of *Mariami* hated him, he appointed *Antipater* his son to be heir apparant, and to raise his estimation, he gave him all his treasure, made him Lord and ruler of all that he had, affirming that he should raign after him. This *Antipater* had a subtile wit, and his talk was daily to his Father; *If it like your Majesty, wherefore should you give me all these things, when as these two Lions shall be ever in my top, and ready to destroy me.* By such surmised means he raised discord and hatred between them and their father, albeit the King was loath to hurt his two sons.

Not long after he took his journey to *Rome* to *Octavian*, and his son *Alexander* waited on him, hoping that *Octavian* would be a means for him to turn his fathers hatred from him, and put all malice out of his mind. When the King was come thither, *Octavian* rejoyced much at his coming, saying, I have thought long to see thee. To whom hast thou left the Land of *Juda*? *Herod* answered, for the homage that I owe unto my Lord the Emperour, I cam come to appear before him, and to declare my chances with this my son his Servant. So he told him the whole matter, from the beginning to the end. Then *Octavian Augustus* blamed the young man, because he hated his Father. The young man answered, How can I otherwise do? How can I forget the most chast womb that bare me, which was the holy stock. If I forget my mother that was slain guiltless and without crime, then let me forget my right hand. These and such like

like words ſpake the young man, not without tears in the preſence of *Octavian*; ſo that his bowels were much moved, and the Noble men that were about *Octavian*, could not abſtain from weeping, but lamented greatly.

Octavian firſt reproved *Herod* for his great tranſgreſſion and cruelty; then laboured he to pacify the young man with comfortable words, bidding him to honor his Father, and to ſubmit himſelf unto him. When he had done as he was willed (for he would not ſtrive againſt the Emperour's commandment) *Octavian* took the young man by the hand, and put it into *Herods* boſome. Then his Father kiſſed and embraced him, ſo that they both wept; after that they took their leave and departed from *Octavian* who comforted them, & gave them a gift, committing it into *Herods* hands.

Herod yet perceived, that the hatred of the children of *Marimi* would not be appeaſed: whereupon when he came home to *Jeruſalem*, he called together all the Elders of Iſrael and ſaid unto them, I had determined once to place one of my Sons, Captain over the people of the Lord, but I might not do it without the conſent of *Octavian Auguſtus*.

Now therefore I have appointed my three Sons, and have divided my Kingdom equally amongſt them: Help ye them againſt their enemies, but in no wiſe ſhall ye help one of them againſt another: And if ye perceive any breach of friendſhip between them, do what lyeth in you to make it up. Whereunto he made them ſwear preſently

in Jerusalem: and the bond being made, each man departed home to his house.

But for all this, the hatred between *Antipater* and his two brethren was nothing diminished, for he feared them, because they were of the house of *Chasmonany*, and allied with Kings of great power; he suborned therefore false accusers, to say unto the King that the young men, sons of *Mariami* were determined to destroy him: Likewise he set variance between *Salumith* and them, for she was in greater estimation than he, insomuch that the King did nothing without her counsell; the same wrough he also between *Pherora* the Kings brother and them. But to *Salumith* he said, doest thou not consider how the sons of *Mariami* know that their mother was put to death by thy counsell? therefore if they may bring to pass to make the King away, they will hew thee to pieces. But when the young men heard this, they came before the King, and swore, they never intended to hurt their Father, and with weeping they so perswaded the King that he believed them, and they got his favour again: whereat *Antipater* was not a little displeased, therefore he hired false witnesses, to say they saw *Alexander* the Kings Son upon a certain night, with his sword drawn before the Kings Palace, minding to murther *Antipater*. He suborned also certain of the Kings servants to witness against *Alexander*, that he should give them great rewards to allure them to his pleasure, and to abuse them in unnatural venery, which they refused. Moreover, that he desired them

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to poyſon the King, which they would not agree alſo to do: Whereupon the King was ſore diſpleaſed towards him, commanding not only him, but all that took his part, or defended his integrity, to be apprehended and put in priſon, that execution might be done upon them. Then *Alexander* writ unto *Archelaus* his Father in Law, deſiring him to come to *Jeruſalem* to his Father *Herod*.

This *Archelaus* was a very wiſe man, and a Noble Counſellor: when he was come to *Jeruſalem*, *Herod* was very glad of his coming, and demanded what matters brought him thither at that preſent, he anſwered, I have heard that *Alexander* thy Son, and my Son in law, hath attempted to rebell againſt thee; It is not poſſible but my daughter his Wife ſhould be acceſſary of this thing, and yet ſhe hath not ſhewed it unto thee, wherefore I utterly deteſt her, as one that hath conſpired againſt thee; yet nevertheleſſe, I know well, that for the love thou beareſt unto me, thou wouldeſt ſpare her; for this cauſe I am come unto thee, that when thou haſt put him to death, I alſo may ſlay my Daughter; for it is better that we ſhould make them away, than they us.

Herod hearing this, was very glad, and gave credit to his friendſhip: when *Archelaus* perceived that *Herod* had a good opinion of him, he altered his communication, ſaying to the King; Firſt let us diligently examine, and well try the cauſe, foraſmuch as there are many falſe witneſſes, and

and lying persons in the world, and let us not shed innocent blood upon any uncertainty: For *Archelaus* had a great suspition that *Herod* had given too leight credit, knowing how ready he was to hear an evil tale, which was the cause of the mischief, that befell upon the people of his house: Wel, *Herod* thought his counsel good. One of them that accused the kings children, was *Pheroras* the kings brother; and to say the truth, he was the chief of all. *Herod* loved *Archelaus*, the king of *Cappadocia* as himself. *Archelaus* perceiving, turned his tale to rebuke the king, saying. Thou art now waxen old, & well stricken in years, thou suffereſt these backbiters to rule thee, who stir thee to work all these mischiefs in thy house; yea, *Pheroras* thy brother hath falsely provoked thee against thy sons. When *Pheroras* heard these words, he was sore afraid, for indeed he had seduced the king. Therefore came *Pheroras* to *Archelaus*, and besought him to save his life. *Archelaus* answered him, If thou wilt obtain pardon for thy wickedness, come and fall before his feet, and confess that thou hast spoken falsely against his sons, then will I promise thee that he shall be merciful unto thee, and to his sons; *Pheroras* did so, confessed that he had falsely accused the kings Sons: Then *Archelaus* besought the king for pardon, and he granted it; after that, he entreated him that the young men might be delivered out of prison, which the king also commanded to be done. The young men therefore came before the king, and fell down at his feet, and the king was loving to them, and embraced them

them kindly. He made great joy also, that *Archelaus* came in so good an hour unto him; to whom he gave for a gift seven hundred pound weight of Gold, with many precious Stones, and Concubines, and dismissed him. But *Antipater* again suborned false accusers, and writ counterfeit letters in the name of the kings sons, to one of the Captains, declaring how they would conspire and kill the king; and by such means he encreased the enmities between them and their father many wayes, that the king commanded them to be put in prison, and most strong irons to be laid upon them. Besides this, *Antipater* had surprized and won the hearts of the kings chief Rulers, and servants, that they procured his Barber to bear false witnesse against *Alexander*, how he hired him to kill the king, at such time as he should shave his beard. When the king heard his Barber speak, he was much troubled in his mind, insomuch that he said, I am weary of my life, to hear these pickthanks that open my eares to fill my head with tales, I can do no way better than to give charge, that whosoever brings me any such accusations hereafter of any body, he shall suffer death for it, wherefore he commanded the Barber to be slain, and his two sons to be brought forth and hanged upon Gallowses, shedding their innocent blood.

Then rejoyced *Antipater*, supposing himself to be as sure of the kingdom, as though it were in his hands, when he was not aware, that *although he were never so high aloft, yet was there*

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one higher than he who considered his doings. Alexander had two sons, *Thigarus* and *Aristobulus:* And *Aristobulus* had three sons, *Herod*, *Agrippa*, and *Alexander.*

When the King returned to *Jerusalem* (for he was in *Samaria* by the Lake side, when his sons were put to death) he commanded that his nephews should be brought to the Court, and taking pity on them, imbraced and kissed them, weeping very sore, both he and all his servants: for it greatly repented him for the hainous deed that he had done. But when the time of mourning was past, he called the chief of *Israel* together, and said unto them, *I am now grown in age, and waxen gray-headed, uncertain how shortly I shall die, I see here before me these little fatherless children, which I never can behold without great anguish of mind; for when I look upon them, I call to remembrance what great dammage I have done unto their father in my furious outragiousnesse. Now therefore I would commit them to the tuition and custody of some man that might be a Patron and as a Father unto them, to succour them continually to his power.* All the people answered that he had well spoken. He spake therefore unto his brother *Pheroras:* Thou shalt be their Patron and Defender, and shalt give thy Daughter to *Thigarus*, *Alexanders* Son. He also commanded his Son *Antipater* to give his Daughter to *Herod*, Son of *Aristobulus.* And the Marriages were knit, and composition made in the Kings presence.

When *Antipater* marked the love that the King bare

bare towards the Nephews, he began to be in great care, for *Thigarus*, *Alexanders* Son, had a Grand-father by the Mothers ſide, a King of great power, namely *Archelaus*, King of *Cappadocia*.

He falls down therefore at the Kings feet, to diſſolve and break the friendſhip that he bare towards his Nephews, and to leave ſpeaking in their cauſe as he had done, but he prevailed not. Therefore he left his father, and went to *Pheroras* the kings brother, made a confederacy with him, and deſired him to fruſtrat the bond that was between himſelf and *Herod*, and alſo between him and *Thigarus* the Son of *Alexander* that was hanged. So *Pheroras* came to the king, turned his mind, and diſſolved the covenant of Marriage. This done, *Pheroras* and *Antipater* (that ſate upon the kings Throne) were become great friends, banquetting one another, day and night, and diſcourſing of their affairs.

When this came to the kings eare, he was ſore afraid of their combinings, and commanded that his Brother *Pheroras* ſhould for evermore be baniſhed the Court: *Antipater* his Sonne was ſent to *Octavian Auguſtus*, to eſtabliſh the kingdom unto him, and to enter in League with him: For *Herod* was ſo old, that he could not go.

Antipater journeying toward *Rome*, paſſed thorough *Egypt*, deſirous to ſee it before the death of his Uncle *Pheroras*: And as he travelled by the high-wayes of *Egypt*, there came a certain Merchant

chant with a viall in his hand close covered, which cryed, saying; Who will buy a thing of great price before he see it? *Antipater* marvelled at his words, and ask't him what was in the viall: But the Seller told him not what it was before he had bought it, and paid dear for it: Then whispered he in his ear, telling him that it was a strong poison that would kill one out of hand. This vial *Antipater* sent to *Pheroras*, to be kept until he returned from *Rome*; In the mean season *Pheroras* died, and his Wife hid the viall. After when *Antipater* came home again from *Rome*, *Pheroras* Wife and he fell at strife, insomuch that she objected unto him, that he was the cause *Pheroras* was banished the Kings presence, the sorrow whereof was his death. On the other side *Antipater* went about to accuse her, sowing discord between her and the King, to stir him against her. He suborned also a certain Eunuch or gelded person, to go to the King and enform him how that at what time as he took displeasure with *Pheroras* his brother, and banished him his presence, *Pheroras* procured a strong poison, and gave it to his Wife, commanding her to destroy the King therewith: The king hearing this, was wroth with the Eunuch, and said, I searched for that venome long ago, when it was noised that thy houshold servants would give it me to drink, but I could not find the thing to be true; yea, I have been too rash in such matters. for I put my Wife *Marimi* to death without cause, and *Alexandra* my Mother in law with my two children: When *Antipater* heard that the king credited

dited not the Eunuch, he made ſuite to the king to ſend him to *Octavian* the ſecond time, for he was afraid of the Viall that was in *Pheroras* Wifes houſe. He had writ alſo with his hand, how that he ſent it, intending therewith to poiſon the kings Sons Children; *But he that prepareth a pit for another, oftimes falleth into it himſelf.* So deſiring the king to ſend him, he let him go.

After this, the king commanded to make ſearch, if the Eunuchs words were true or no, he ſent firſt for *Pheroras* houſhold ſervants, and examined them whether ever they could perceive that *Pheroras* was in mind to hurt him. They all ſware, No.

Then the king commanded to ſcourge them very ſore, but they confeſſed nothing although ſome died under their hands in the examination: Some he ordered with many kind of torments; of ſome he cauſed to pluck out their teeth; and as he had ſcourged a certain woman-ſervant, which had been very truſty to *Pheroras*, at the length when ſhe could no longer ſtand for ſtrokes, ſhe cryed out and ſaid, The holy and bleſſed God revenge us of *Roſtios* the kings Wife, *Antipaters* Mother, which is the cauſe of this. The king hearing theſe words, bad let her alone, ſhe will diſcloſe all: Then ſpake ſhe, *Antipater* made Feaſts every ſoot for thy brother *Pheroras* and himſelf, and as they eat and drank, they deviſed how to poiſon thee, eſpecially when as *Antipater* was going to *Octavian*; for they ſaid, except we deſtroy him, he

will

will deſtroy us, as he hath done all the children of his houſe. Moreover, he loveth the children of his ſons that were put to death, which grow a pace, and it is poſſible he may change his mind, and make one of them king. *Antipater* alſo ſaid to thy Brother, The king makes as though he were much my friend, but I truſt him not; he gave me (ſaith he) a hundred pound weight in Gold, but all that ſatisfieth not me. When the king heard this, he told how he had given *Antipater* this Gold ſecretly: And the woman ſaid moreover, There is a viall of ſtrong poyſon in *Pheroras* houſe, that thy Son ſent out of *Egypt*; ſtraightway the king ſent to *Pheroras* Wife, that ſhe ſhould bring him the viall of poiſon her own ſelf; when ſhe ſaw the kings Eunuches come to fetch her whether ſhe would or no, ſhe got her up to the top of her houſe, and caſt her ſelf down headlong to kill her ſelf, becauſe ſhe would not ſee the king, nor abide his torments: but ſhe died not thereof, whereupon the kings Meſſengers brought her in a Horſe litter, and ſet her before the King; Then ſhe confeſſed to him, how *Antipater* his Son had conſpired with *Pheroras* to kill him, with a poyſon that he had bought in *Egypt*, and ſent it to *Pheroras* when he went to *Octavian*; and how *Pheroras* being at the point of death, repented him thereof, charging that we ſhould never give that venome to *Antipater*, but poure it upon the ground, that the king might not be poyſoned therewith; And I did as he bad me, caſt it out all, ſave a little

that I kept in the glaſſe-bottom, for I ever feared that which is now come to paſſe.

Then at the Kings commandment the Vial was brought forth before him and there was a little of the venome left, wherefore they gave better credit to her words; ſo that the King was content with her, and bad his Phyſitian heal her; and ſhe recovered.

This done, the King writ to *Antipater* to come home with ſpeed, becauſe I am old (ſaith he) and weak, uncertain how ſhortly I ſhall die.

CHAP. IIII.

THe King had alſo two other ſons at Rome, *Archelaus* and *Polemus*: So when *Antipater* writ to anſwer his father's letters, he ſignified unto him, that his two ſons had defamed the King, and ſlandered him unto *Octavian*. But the King anſwered him, Come and bring them with thee, and I will order them as thou thinkeſt good. Notwithſtanding, *Antipater* lingred for the ſpace of ſix moneths, to ſee if he might learn ſomewhat of his father's doings, but he could hear nothing: The meſſengers his father had ſent, lay upon him every day and urged him to make haſte: Therefore at the ſeven moneths end, he took his journey towards *Judea*, and came to *Cæſarea*. There heard he his father had taken diſpleaſure with his Mother, and baniſhed

her the Court, but he could not learn what ſhould be the cauſe, therefore he was ſtrucken with ſuch fear, that he would have gone back again. But they that waited upon him, being deſirous to go home to their houſes, and families, dealt craftily with him, and perſwaded him, that if he ſhould now turn back out of his way, he ſhould juſtifie his enemies words to be true; but if thou come once to thy fathers preſence (ſay they) who loveth thee ſo entirely, thou ſhalt prevail againſt thy foes, and get the upper hand of them that trouble thee.

So he followed their counſel, and came to Jeruſalem. When he entred into the City, no man came forth to meet him, nor once to bid him welcome home: For all the people hated him for his lyes, ſlanders, perverſe and wicked counſel, but chiefly for fear of the King. Yet went he forward to the Court, although with a fearful heart: When he came to the King's preſence, he fell down and did his duty: but the king turned away his face, and could not abide to look upon him. He went home therefore unto his houſe with a heavy heart, hanging down his head, and hiding his face. There his mother told him how their counſel concerning the vial of poyſon was bewrayed, and how the king was wonderfully incenſed toward him: that increaſed his fear more and more. The next day by the kings command he was brought forth, and, before all the chief of Iſrael aſſembled together, the king ſat to judge *Antipater's* cauſe: There the king rehearſed unto them, his ſons lewdneſſe and lyes, how he had ſeduced him, and incited him to ki[ll]

his children that were of the kings blood, far better and more virtuous than he; insomuch that with a loud voice the king burst out, and bewailed his Wife *Marimi* whom he put to death without a cause, and his two sons, that they that were far off might hear him.

Then *Antipater* lift up his head and began to speak craftily and subtilly. First he forgot not to give gentle words to pacifie his father's wrath (but that he could not do;) after, he fell to entreaty in such sort, that all the Nobles were moved to pity, and bewailed his evil Fortune, not without tears, save only *Niraleus* the kings Secretary, who loved the kings children that were put to death. He rebuked them all that were sorry for the calamity of *Antipater*, crying with all his might; Where are ye *Alexander* and *Aristobulus* that were slain guiltless? Lift up your heads and behold this wicked man fall into the pit that he himself made; see how his foot is catched in the net, that he laid himself for others. Mark you not, how your Maker revengeth your death, and requireth your blood at his hand in the time of his destruction? *For the wicked man is spared until the time of his death.* So the King himself very much incensed, sent to fetch a condemned person out of prison, who being brought before them, and tasting a little of the poyson in the Vial, fell down dead therewith.

Then the King commanded *Antipater* to be carried to prison, and to be laid in strong irons. The fortieth year of his reign, which was the seventy year of his age, King *Herod* fell sick, and no

remedy, no Phyſick could be found to help him, neither his ſervants nor Phyſitians could procure him any reſt, ſo grievouſly came his diſeaſe upon him, with ſhortneſſe of his breath, and through the anguiſh of the manifold evils that had hapned upon him by his own folk: Whereupon he cryed out, ſaying, Wo may he be, that hath none left to ſucceed him in his Kingdom, nor none to go before his Coffin, and mourn for him at his death. Then called he to his remembrance his wife *Marimi*, and his two ſons, rehearſing them by name, howling and weeping ſtill continually. Upon a certain day when his ſickneſs came ſore upon him, he called to his ſervants to fetch him ſome pleaſant Apple, to ſee if it might comfort his heart; & when they had brought it, he asked for a knife to cut it, and one was brought him. Then he gathered his ſtrength unto him, and reared himſelf up upon his left arm, and perceiving his life to be full of ſorrow, and lamentation, he took the knif with his right hand, and fetched his ſway to thruſt it into his belly; but his ſervants ſtept to him and caught his arm, holding his hands, and would not ſuffer him to do it: then wept he ſore, and all his ſervants, that their voice was heard out of the Court, and ſhortly all the City was in an uprore, ſaying, The King is dead, the King is dead. *Antipater* being in the priſon, heard the noiſe, and asked, What buſineſs is this? they anſwered him, The King is dead. Then he rejoyced wonderfully, ſaying unto the Jaylors, Strike off my irons, and let me out, that I may go to the Palace, and I will remember thee with a good

good turn; the Keeper answered, I fear lest the King be yet alive, I will go therefore and know the truth, and come again by and by. *Antipater* seeing he could not get loose, wept for anger at the keeper: So the keeper came to the Court, which being told to the King, he commanded him to be brought before him; then the King asked him, What did *Antipater* (I pray thee) when he heard this mourning, and that I was dead? The keeper answered, He was very glad thereof, and when I would not smite off his irons and let him out, he wept for anger: The King cryed unto his Lords, See how he hateth me, being yet in prison, if he were here, he would do what he could to kil me; he would not do as my servants did, make haste to wrest the knife out of my hand. As true as God liveth, he shall never have that which he gapeth for, so the King commanded he should be put to death: and there was not one that would intreat for him, or desire the King to the contrary, but every man was glad of his destruction.

The King commanded the keeper to bring him forth to the Market-place; which done, his head was cut off, and so he missed of his purpose: Moreover the King commanded his body to be taken and carried to the City of *Ankalia*, there to be buried, but not in the City: That done, and the people being returned from the burial, the King sent to call all the Nobles of *Israel* together, and enforcing his strength, he sat up in his bed, & commanded to call his son *Archelaus*, on whom he laid his hands, and made him King over *Israel*; then

ſhouted every man, God ſave the King. The King lived five dayes after the execution of *Antipater*, then he fainted and died. He raigned over *Iſrael* 40. years; he was a worthy Warriour, a wiſe and prudent man, a goodly man of perſon, having God on his ſide. He ever loved the Sages *Hillel*, and *Samai*, with their companions: he enriched the ſecond Houſe, more than all other Kings, and was more liberal than all the Kings that were before him. His gifts and rewards were rich, for he counted Gold and Silver, as chaffe and ſtones: he kept *Iſrael* in peace from all his enemies: he buil ded alſo a fairer Temple than King *Solomon*; but he made the yoke of tribute and exaction in *Iſrael* more heavy, and gave open ear to evil tongues. He was a cruel blood-ſhedder of poor and innocent perſons, and *Archelaus* his ſon reigned in his room. He willed, before his death, that they ſhould bury him in the City of *Erodion*, two dayes journey and a half from *Jeruſalem*: So they put him in a Coffin covered with Gold, ſet here and there with precious ſtones. The Bed under him was wrought with Gold, and full of precious ſtones; likewiſe upon his head was a cloth of Rayes powdred with precious ſtones, and upon that a Royal Crown, made faſt to the left ſide of the Coffin, and on the right ſide was a Regal Scepter; upon the Bier was alſo a cloth of Rayes, very thick powdred with precious ſtones, Cryſtal, Amethyſts, and very many Saphirs. Then all the chief men of War went about him in their coats of fence, and drawn ſwords in their hands, with helmets on their heads

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as in the time of war. After them came *Archelaus* his ſon that was made King; then followed him all the people: There were fifty of his ſervants that went about the Bier, every one having a chaffindiſh of Gold in his hand, wherein they burnt ſweet woods, and perfumes continually; as many as went about him, caſting upon the Hearſe pure Myrrhe. He was born by certain great Lords, and Noblemen of *Iſrael*, upon their ſhouldders, going leiſurely, and with a majeſty, till they came to *Erodion*; where they buried him with great honour, the like was never done to any King. Theſe things done, there reſorted together ſuch as hated *Herod*, and were weary of their own lives whiles he lived, rejoycing that they had eſcaped his hands, ſaying; We have looked till our eyes bleared, waiting for the death of *Herod* that Tyrant and bloodſhedder, that oppreſſed us with ſuch heavy yokes; that left us nothing to live on, for the tributes and taxes that he laid upon us; yet now *Archelaus* his ſon is worſe than he: Wherefore they conſulted together, and caſt their minds and good will toward *Antipater* the ſon of *Salumith*, the Kings Siſter, one of the blood of *Chaſmonany*, and went with him to *Octavian Auguſtus*, requeſting him to tranſlate the kingdom from *Archelaus* to *Antipater*; but he would not grant them their ſuite: yea, he rather confirmed and aſſured the kingdom to *Archelaus*, who wrought wickedneſs in the ſight of the Lord; for he married his brother *Alexanders* Wife, that had children by *Alexander*, and committed many great offences.

The ninth year of *Archelaus*'s raign, it chanced upon a night he dreamed a dream, *He thought he saw nine eares of corn, very good and full grown upon one ſtalk; then came a great Oxe and did eate them up all at one bit, by and by he awaked and perceived it was a dream*; therefore calling one of the Sages of *Iſrael* unto him, he ſhewed him his dream: The wiſe man ſaid, this is the interpretation of it; The 9. eares freſh and full, be the 9. years which thou haſt raigned; The great Oxe is the great King *Octavian Auguſtus*; This year thou ſhalt be removed from thy kingdom, becauſe thou haſt neglected the word of God, and haſt married thy brothers wife; to this *Archelaus* anſwered him neither good nor bad. Within five dayes after, *Octavian* came towards *Jeruſalem*; and when *Archelaus* went to meet him, he put him in priſon, depoſed him from the kingdom of *Iſrael*, and made *Antipas* his brother King in his ſtead; he turned his name alſo and called him *Herod*; that done, he returned to *Rome:* Whiles *Antipater* was King, died the Emperour *Octavian Auguſtus*, the 56. year of his raign, and *Tiberius Cæſar* ſucceeded him.

This *Antipas* alſo wrought wickedneſs, and ſundry abominations more than any that was before him: for he took his brother *Philips* Wife from him, which had already children by *Philip*; for this ſhameful deed, *Rabbi John Baptiſt* the high Prieſt rebuked him, wherefore *Antipas* put him to death.

There was at that time one Jeſus, a wiſe man, if it be lawful to call him a Man, *for he was a worker of wonder-*

wonderfull works, and a teacher of such men as gladly did hear the truth; and had many Disciples, both of the Jews, *and also of the* Gentiles. *This man was Christ. who, after he was accused of the chief Rulers of our Nation, and condemned by* Pilate *to be crucified, was nevertheless much beloved by them, who loved him even from the beginning. To these he appeared the third day alive, according as the Prophets by Divine inspiration had told before, aswell of this, as also of many other things, which should be done by him. And even to this day the Christian sect, which took their name of him, continueth.*

Against this man *Antipas* before named, came *Tiberius* Emperour of *Rome*; to whom when *Antipas* repaired, he apprehended him, laid him in irons, and sent him into *Spain*, where he died: *Archelaus* also that was deposed before, died in the time of this *Tiberius* raign. Then *Tiberius* made *Agrippa* (the son of *Aristobulus* whom *Herod* put to death,) *Antipas* brother, King in his stead. The time that *Antipas* raigned over *Israel*, was 11. years. In *Agrippas* time died *Tiberius Cæsar*, and *Caius* succeeded him: This *Caius* called himself a God, and would suffer no man to worship any thing in his Empire but himselfe: he continued not long in this dignity, but decayed and died. After him succeeded *Claudius*.

Claudius being dead, *Nero Cæsar* was Emperor, *Agrippa* raigned over Israel 23 years. In his time *Nero* sore oppressed Israel, by setting cruel *presidents* over them, which left them nothing to live upon; and besides that, he punished them with divers

divers torments, until at length they were constrained to rebel against the *Roman* Empire, and *Nero Cesar*; to rid themselves from under his subjection. And above all other, one *Florus* president and Captain of the *Roman* Army, most grievously oppressed the *Jews*, and had done many things very wickedly. For not onely he shed innocent blood, ravishing at his pleasure, wives, and deflouring maids in the Cities of Juda, but also robbed with great cruelty, every man of his goods; he polluted the Temple, and upon the beams thereof, he hung those that he took displeasure at.

It chanced that *Beronice*, King *Agrippa's* sister, came at that time to Jerusalem out of devotion to visit the holy place. She seeing *Florus* violently oppress the people, and for payment of exactions and tallage to slay many of them, even at the entrance of the Temple, she came forth weeping unto *Florus*, beseeching him to spare the people; for she pitied them very greatly: Yet *Florus* relented nothing; but when she was departed from him he flouted and mockt her, though she were the Kings sister, and that in the Temple of the Lord.

There was present at that time a valiant young man, *Eleasar* the son of *Anani* the high Priest. He while his father was executing his office, could not abide to see the Israelites so misused at *Florus* hands, but being kindled with a fervent zeal, sounded a Trumpet, whereby there assembled about him forthwith divers companies of young men, goodly warriours, by whose ayd he rai-

sed

ſed a great commotion, and encountered with *Florus* and the Roman ſouldiers, of whom he made a great ſlaughter, prevailing much; and, getting at length the upper hand of *Florus*, overthrew all the hoſt, ſo that *Florus* was conſtrained to fly alone out of Jeruſalem unto Egypt. In the way as he fled, he chanced to meet with King *Agrippa* coming from Rome, from *Nero Ceſar*, and going home into *Judea*, to whom *Florus* declared what had hapned him through the youth of the Jews at Jeruſalem: And as *Agrippa* had paſſed Egypt, and drew toward Jeruſalem, his ſiſter *Beronice* directed her letters unto him, moving him to rejoyn with the Jews, and to aid them: the people alſo came wholly the ſpace of fourty miles out of the City of Jeruſalem to meet him, and fel down flat before him, crying, God ſave our King *Agrippa*. But the King ſtudied all he might to procure quietneſs and peace to the City and people: So he entred into Jeruſalem, accompanied with two Noble men of *Rome*, worthy Captains, whom he brought with him in his train; And when he came into the midſt of the City, the people cryed mainly out upon him, ſaying, *Deliver us, O King, and let thy hand and help be on our ſide, to ſuccour us, for we will never more be under the* Roman *ſubjection*. The King hearing this, pityed the people very much; notwithſtanding, he was not content that they were minded to Rebel againſt the *Roman* Empire. Wherefore he called the people together at the entrance of the Court of the Temple, where were preſent the Elders of

Iſrael

Israel, and all the chief men, with the high Priest *Ananí*, and declared unto them the power of the Romans, the strength of their Kingdom, and what Nations round about them they had subdued, in such sort, as no remainder of them was left: Wherefore he besought them not to provoke the Romans, nor to destroy the people remaining in Israel.

He added moreover, *If ye will give ear to mine advice* (saith he) *I know it well dear brethren, that there resteth in your hearts a great grief, and I my self am full of sorrow and anguish, that we are not of power to withstand the* Romans; *albeit, if you will be ruled by my Counsel, ye shall find a redress for this matter. For where Counsel is, and good deliberation, there's safety, and things come to prosperous success; ye shall sustain for a while the yoak of the* Roman *Captains, till I may certify* Nero *of the matter by my Letters, and entreat him to rid us of these Rulers; I beseech you, be not hasty of Liberty: Many seeking liberty, have fallen into further captivity and greater bondage; there be among our people many evil disposed persons, whose delight is in wars, for it is their whole study; amongst whom many good men do also perish, wherefore hear my words: as for them that be wise, they may perceive the matter themselves; they that lack experience, let them learn wisdom at my sayings. Keep therefore silence, which shall be well to mine, as to your own commodity, for I shall not need to strain my self, but speak the softlier with less pain; and ye on the other side may the better hear and understand what I say. If ye hold not your peace, I*

shall

ſhal have two diſcommodities; ye ſhal interrupt my communication, and hinder your ſelves from hearing. But now to the purpoſe: Ye ſhall be content, and ſuffer till I write to Rome *of theſe matters, that* Ceſar *may remove theſe evill Rulers, and ſend us them that be more human, and gentle; If ye may have ſuch a one, then ſhall ye not think your ſelves in bondage, but in liberty; and worthily, for then only is ſervitude grievous, when as the Ruler is an unjuſt man, and wicked. Now therefore ſtay your ſelves, quarrel not with them; for although they be wicked, yet will they be aſhamed to do wrong openly, for what they do, they do it ſecretly; but if ye ſhould accuſe them too much, they would rub their foreheads, and do it openly without all ſhame; ſo ſhould you make of your Judges, and Rulers, your open Enemies: But it were far better to ſuffer an unjuſt governour, then a juſt enemy; for the one robbeth men privily, the other is an open deſtroyer; provoke them not therefore. Conſider the wild beaſts that be under mens power, and kept in chains, as Lyons, Bears, and Leopards: if a man let them alone, they are quiet and harm no man; but if a man go to their dens and anger them, they will fly upon him, and worry him, and others too that be preſent: The ſame ye may perceive in a fever, and an ague, which if a man will go about to cure at the beginning, he ſhall make it more grievous, but if he will remedy it by leiſure, the fervency of it will eaſily be quenched. Now therefore refrain your ſelves, and take heed that you draw not* Cæſar *upon your heads, and the whole Roman Empire: Cæſar coveteth not your harm, neither ſent he unto you theſe Rulers to hurt you; his eyes cannot*

not see from East *to* West, *nor his hand reach from* Rome *hither, for it is flesh and blood; but if you will abide, till I may send Embassadours to* Cesar, *I doubt not but I shall remove these Rulers, and rid you of them peaceably, without any war, or blood shed. If ye be utterly determined to resist the Roman Empire, you shall understand, you be in no wise able to do it, for God is every where on their side, so that they be Lords throughout all the world, and all people serve them, and shall do so till their end shall come: But if ye will not do this for your own sakes, yet do it for your own Countries sake, your children, and wives, the Sanctuary and Priests, whom ye are bound to love and spare, lest ye cast away and undo them all at once. I beseech you take my words in good part, for I have spoken nothing but that is for your good, and that may further our peace with the Romans, which I most wish: If you will be ruled and chuse peace, I will take your part, and do the best I can for you; but if you will needs have wars, ye shall have it alone for me, I will not meddle with you.*

With this *Agrippa* fell on weeping, and so did also all the Elders with him, and the men of most wisdom, the chief in all *Israel*; yea *Anani* the high Priest also could not refrain from tears: Notwithstanding, *Eleazer* his stout son, with his routs of warlike young men about him, they wept not at all, nor would hearken or give any ear to wholesom Counsell, but all at once with their drawn swords, violently rushed upon the Roman Captains that came with *Agrippa* and slew them, their men, and all the multitude that was with him

him in *Jeruſalem*, and *Judea*. The Elders in *Judea*, with the wiſeſt and goodlieſt *Iſraelites*, ſeeing what was done, departed from *Jeruſalem*, fearing *Nero*, and the cruelty of the Romans: therefore they took the Town of Sion, and remained there; for they would not be taken of the Romans to be of the ſame confederacy with the other: The ſeditious hearing that, took the Temple of the Lord; ſo ſedition and civil wars fell between the Seditious, and the Ancients: For when *Eleaſar* heard, that the Elders and the heads of the people were fled to the Mount *Sion*, he and his company ſet upon them, prevailed againſt them, and ſlew a great many of them. *Agrippa* perceiving the power of the ſeditious grew apace, he ſent out of his camp, where he lay without the Town, two valiant Captains, one named *Darius*, the other *Philippus*, with 6000. men to ſuccour thoſe Elders and Sages, that were deſirous of peace: Theſe prevailed againſt *Eleaſar*, and the ſeditious that took his part; made a great ſlaughter of them, skirmiſhing for the ſpace of ſeven daies together, and at length put them to flight, and purſued them to the Temple. From that time forth the wars increaſed more and more, between *Eleaſar* and his complices, and *Agrippa* with his hoaſt, and the Sages, Elders, and Princes that took their part. Upon a time when the Captains of *Agrippa* entred the Temple, certain cut-throat murderers, raiſed by the ſeditious, mixt themſelves amongſt the Kings bands, and getting behind their backs, wounded them with daggers that they had under their jackets;

kets; ſo that the Kings ſouldiers having Launces, and great arming ſwords in their hands, ſuch as they uſe in the wars, could not wield them in the preſs; by this means many of them were ſlain, and the ſeditious got the victory. Thus *Darius* and *Philippus* with the Roman Army were put to flight, and the Elders with the Sages that were deſirous of peace, departed out of town, and fled to King *Agrippa*. Then had *Eleaſar* and the ſeditious the whole rule of the City, and all to their great damage; for the fury of the ſeditious increaſed to ſuch outragiouſneſs, that they ſet a fire King *Agrippa's* houſe that he had in *Jeruſalem*, ſpoiled all his treaſure, and all that was any thing worth they divided amongſt themſelves. They burnt the books of accounts, and bills of debts, every one that were in his Palace. *Bernice's* houſe alſo the Kings ſiſter they ſet on fire, and they ſlew all the cunning Artificers that were Maſters of the Kings works; ſo their rule and power in the City, grew every day more and more grievous then other.

CHAP. V.

IN thoſe daies dwelt the Jews and *Aramites* together in all the Cities of *Syria*, amongſt whom alſo was war waged: for the *Cæſarians* brought the *Romans* into the Town againſt the Jews, and ſlew them as many as they could find in the Town.

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The *Damascians* also consprired together to destroy all the Jews that dwelt amongst them, which thing they kept secret from their wives, because for the most part they favoured the *Jews* religion. Therefore the *Aramites* upon a certain night armed for the purpose, beset all the waies and entrances into the Town, and houses also, and slew about ten thousand of the *Jews*, coming upon them unawares, when they were in their beds, nothing mistrusting any such matter. When the *Jews* of *Jerusalem* heard how the *Aramites* had dealt with the *Jews* in their Countrey, suddenly they put themselves in arms, and in a fury and rage, like as it had been Lions and Bears that had lost their whelps, they ran to *Damasco*, burnt their holds, put the *Damascians* to the sword, men, women, and children, even the very sucking babes: yea, their Oxen, Sheep, Camels, and Asses, with all other Cattle, leaving none alive. And thus they dealt with many Cities of the *Syrians*, slaying and killing them, not sparing either old or young, male or female, but destroyed all in most cruel wise; even the very Infants and sucklings they haled from their mothers breasts, and murthered them, insomuch that all the whole land was full of the stink of the dead bodies that were slain, for there was no man left to bury the Carkases. So the Jews wasted all the Land of the *Aramites*, and had destroyed it, had not *Cestius* a Captain of the *Romans* delivered *Syria* and the Country of *Zapha*. The people therefore departed wholly from *Aram*, to return into Judea, and in the way they came to *Scithopolis*

thopolis a City in *Syria* intending to beſiege it, for it was yet left untouched, and was very ſtrong: At that time alſo the *Jews* and *Aramites* dwelt together in it. The *Jews* therefore that were without, offered peace to the *Jews* that dwelt in the Town, but they refuſed it, and defied them, railing at them, and for their friendly offer, requited them with approbrius words, and with injuries alſo.

For thoſe *Jews* that dwelt in the aforeſaid City, with the *Aramites*, loved together like brethren, and for the moſt part, they were of the Leviticall tribe, ſtout men and hardy. The hoſt of the *Jews* without the City ſaid unto them, We come friendly unto you, and would aid you; The other *Jews* within anſwered: We will neither your friendſhip nor ayd: The army of the *Jews* hearing that, conſented and agreed to raiſe their ſiege, to go to *Jeruſalem* and there to remain; for they had a great booty of Gold and Silver that they had gotten together of the ſpoiles of *Syria*.

After this the *Syrians* that dwelt in *Sithopolis* ſaid to one another, put caſe the *Jews* return again, and make war upon us, ſurely if they ſhould ſo do, theſe *Jews* that dwell among us, would joyn with them, and deliver up the City into their hands, and then would they be revenged upon us, and deſtroy us, as they have done the other Cities of *Syria*: Therefore they agreed to ſay unto the *Jews* and inhabitants of the City with them, We underſtand your country men will invade us again, and make war upon us, wherefore depart you forth of the City with your wives and children,

and

and lodg in the wood nigh unto the City, till their army be gone again, and then you ſhall return unto us. The *Jews* were content to fulfil their minds, went out of the City, and placed themſelves in the wood.

There was amongſt them a certain young man named *Schimeon*, a good man of war, fierce, big-made, and very ſtrong withall; he in the favour of the Gentiles had ſlain many *Jews*, and deſtroyed much of the people of God. For during the time that the *Jews* beſieged *Scithopolis*, he iſſued out continually, and skirmiſhed with the hoſt of the *Jews*, many times putting them to flight, and never would ſuffer them to waſte the Town, or to do any harm to the inhabitants thereof.

Now as *Schimeon* with his father *Saul*, an honeſt old man, and the reſt of the people of the *Jews* that dwelt in *Scithopolis*, remained altogether bodily in the Wood, without miſtruſting any harm; the *Romans* joyned with the *Syrians* in great number, entred the Wood, and ſlew the *Jews*, all that ever they could find, to the number of thirteen thouſand: *Schimeon* himſelf with his father and their families, had pitched their tents nigh unto a fair fountain that was in the Wood, to whom when their enemies came to ſlay them, and deſtroy their whole families, *Schimeon* ran upon them with his drawn ſword, made a great ſlaughter of them, and conſtrained them to retire: But when a great multude environed him, and he perceived all the reſt of the *Jews* were ſlain, he with the houſhold only remaining, neither ſaw he any way to eſcape; he

ſtept upon a little hill with his naked ſword, ſaying: Hearken unto me ye *Syrians* and *Romans*, and ye that dwell in *Scithopolis*, I will ſpeak unto you a few words full of lamentation. *Now I perceive that juſtly and not without a cauſe ye make war againſt me, without any favour or conſideration that I delivered you from the hoſts of the Jews, and never ſuffered them to do any diſpleaſure to you, your wives and children, nor to your City, as they had done to other Cities of* Syria. *For I am he, that for your ſakes have warred againſt my Countrymen to pleaſe you withal: yea, both their blood and mine have I pledged unto you, and have kept inviolated the love of ſtrangers, hating my own people, of whom for your pleaſures, I have ſlain oft both the fathers and the children; and now ye render evil for the good I have done unto you. But indeed God of his juſt judgment hath ſtirred you up to reward me in this ſort, to murther me, that hath ſo often preſerved you: Now therefore ye ſhall bear me witneſs that I ſhall ſufficiently and ſharply enough, take vengeance of my own life, not without rage and fury, moſt ſeverely, becauſe I have ſlain my fellows and friends; I will therefore ſlay my ſelf, to be avenged of my ſelf; for my brothers blood that I have ſhed, and ſo ſhall I be revenged of their blood; and ye ſhall well perceive me to be of that courage, that rather than ye ſhall ſlay me, and after boaſt and brag how ye have killed* Schimeon, *I will bereave my ſelf of my life, and puniſh the ſhedding of my brothers blood no otherwiſe, than the Law puniſheth a murtherer and man killer.*

When he had ſpoken this, his eyes were filled with

with blood, and his face with rage, and so inflamed with fury, laying apart all pity, ran and caught hold of his father, haled him out of the Wood, and slew him: Then slew he his mother, lest she should intreat him for the children, and be sorry for their sakes: That done, his wife came running of her own accord, and held her neck down to the sword, lest she should be constrained to see her children dye. Yea, *Schimeons* children came and offered themselves to be slain, lest they should see the death of their father, or remain after him to be delivered to the enemies. After this he slew all his whole family that not one of his should come into the hands of their enemies. Finally, he gathered their bodies together into one place, like a valiant stout warrior, and then boldly goared himself on his own sword, lest any man else should impair, his strength, or boast that he had killed him.

All this *Schimeon* did with a great courage, to take punishment of himself, because he had bestowed his love rather upon strangers, than upon his own people, and to declare his force and manhood.

So he died an abominable and detestable death, save only it was an argument of his haughty mind and great courage, as it is said before.

Now when the *Jews* had thus rebelled against the Romans, and slain their souldiers, and Captains, King *Agrippa* went to *Rome* and recounted unto *Nero Cæsar* the Emperor of *Rome*, all

that was hapned; whereupon *Nero* sent Captain *Cassius* (that was at that time in *Syria*, and had made war upon the King of *Persia*, and vanquished him and all his power, and subdued his dominions to the Romans;) and with him a puissant Army of the Romans, commanding him to go into *Judea*, to offer peace unto the people, to comfort them, and to bring them again into league with the Romans, if it might be. *Cassius* therefore took his journey towards *Judea*, *Agrippa* met him in the way, and informed him what had hapned unto him concerning the *Jews*; how he had offered them peace, and they would have none of it; how also they had burnt his Palace, and sacked it: *Cassius* hearing that, was very glad that he had gotten such an occasion, to revenge the blood of the Romans, and Syrians, which the *Jews* had shed: Wherefore he levied a mighty Army and came to *Cesarea*, and wheresoever he did espy the goodliest buildings, those caused he to be burnt. From thence went he to the City *Japho*, which he besieged both by land and Sea, and at length wan it, where he slew in the streets 84000 men. After that he came to *Jades*, where he first burnt all the Country about it, and whomsoever he caught without the Town, he slew them: But the Citizens of *Zippory* went out to meet *Cassius*, and besought him for peace, whom he spared; he came not nigh their Town, nor slew any that dwelt in their Countrey. The seditious *Jews* that were in the City of *Zippory*, hearing of *Cassius* coming, fled unto the mountains;

but

but in the way they lighted upon part of *Cassius* Army, whereof they slew 200 men, and wounded their Captain *Glaphira*: yet at length the seditious were put to flight, and many of them. *Glaphira* with his horsmen pursued, overthrew and destroyed, the rest fled to the mountains. Then *Glaphira* Captain of *Cassius* Army, went to *Cesarea*, that was subdued to the *Romans*, there to cure his wounds that the Jews had given him. Thence went he to *Antipire*, which as he would have assaulted, he perceived it to be furnished with a great power of the *Iews*, and seditious: These hearing *Cassius* also was coming, they went purposely to fight with him, but perceiving that *Cassius* power was very great, they determined to encounter with him in the plain of *Gibeon*, fifty miles from *Ierusalem*: whereupon the Jews with their companies fained themselves to flye, to the intent they might draw the *Romans* after them; And within six daies they came to *Gibeon*, and there rested: *Cassius* pursued after them with all his hoast, till he came to *Gibeon*, which he besieged and assaulted also. It chanced then upon one of the Sabbaths in the morning watch, the Jews (armed at all points) issued out of the Town, to give their enemies a Camisado; so after they had given a token of war, they marched toward the hoast of *Cassius*, whereof they slew 515 horsmen, and footmen twenty seven thousand, with the loss of only 22. of their own company. In that battell did well appear the valiantness of *Magbas*, a Captain of the Jews Army: One *Baudius* also played the

man, at that ſame time, for at the commandment of *Eleazar* the Prieſt, chief of the ſeditious, he ſet firſt foot within the *Romans* camp. Then began the Jewiſh warriours to be famous, after they had once ſo manfully incountered with the *Romans*: This done, *Caſtius* and *Agrippa* ſent their Embaſſadours once again to *Jeruſalem*, to *Eleazar* the ſon of *Anani* the Prieſt, chief of the rebells that were in *Judea*, and *Jeruſalem*, requiring peace, and to come in league with *Eleazar*, leſt the people of the *Jews* ſhould be utterly deſtroyed by the *Romans* incurſions, and invaſions on every ſide. But *Eleazar* refuſed to hear the Legates, and ſlew one of them, becauſe he made too many words, in perſwading the peace and league.

Upon this, *Eleazar* aſſembled the Prieſts and people together, to go out and fight with *Caſtius*; *Caſtius* perceiving how *Eleazar*, and the people were affected, and what minds they were of, how they had utterly conſpired to deſtroy the *Romans* that were there, and to conſume them clean, having a ſufficient trial alſo of the force and valiantneſs of the rebels; he determined fully to go to *Rome*, for he perceived he was not able to match with the ſeditious, neither his own power to be compared with theirs. Wherefore he would go ſee what end ſhould come of the wars, and what counſel *Caſars* Majeſty would give. Taking his journey therefore to the City *Japho*, he found there letters of the *Romans*, for thither was their army come. From thence went he with them and his own army to *Rome*, and made report to *Caſar* of ſuch

such things as have chanced: whereat *Nero* was much abashed, and not only he, but all the people of *Rome* were sore astonied to hear of the great puissance and valiantness of the Jews: For which cause the Wars ceased for that year, so that the Land of *Judea* was at great rest, and quietness that year, through *Eleazers* means the head Rebel, especially from the hands of wicked *Cestius*, that had sworn to revenge the *Romans*, to extinguish the Jews, and that he would destroy all the race of them, as none should be left alive.

Therefore these are they that delivered Israel in the time of the second Temple, out of the hands of their enemies; what time as wars were moved against the *Jews* and their Country: what time also commotions and tumults began in Israel. The first War was made by *Antiochus* the wicked King of *Macedonia*; who had determined not to leave one man in Israel. His mischievousness proceeded so far, that he slew the people of God, the Sages, and Wisemen, Princes, Elders, and young men, children great and small, Israelits, Levites also, and Priests, until all the chief men of *Judea* cast their heads together, and went to *Matthathias* son of *Jochanan* the High Priest in the Mount of *Modiit*, where he hid himself for the iniquity of *Antiochus* and his Rulers, crying upon him, and saying, Deliver at this season the people of the Lord, and never think to escape thy self, whiles the most wicked enemy rangeth thus, and runneth upon thy people, and sheddeth thy blood.

For

For the blood of all Israel, What is it but thy blood? and the eyes of every man are fixed on thee, hoping that thou should'st assist and aid them in this calamity, that they may finde deliverance by thy means.

Mattbathias hearing this, wept bitterly, and said, Fear ye not, nor let these *Macedonians* dismay you, the Lord shall fight for you, Be ye only quiet. So then was *Mattbathias* stirred, and delivered Israel out of the hands of *Antiochus*, and after he had overcome him, he was high Priest for one year, and then died. In whose room succeeded *Judas* his son, who executed the office in the Temple six years, and was slain in battel. Then his brother *Jochanan* was chief in the Temple eight years, and died likewise in battel. Afterward his brother *Simeon* was Ruler eighteen years, whom *Ptolomy* his Wifes father poisoned at a Banquet.

Then *Jochanan* his son succeeded his father in the office; this is he, that was named *Hircanus*, first of that name so called, because he vanquished a King of that name: He reigned 31. years, and died.

After him reigned *Aristobulus* one year; he was called the great King, because he first put the Royall Crown upon his head, and turned the dignity of the high Priesthood into a Kingdom, unhallowing and staining the holinesse thereof 480. years and 3. moneths after the returning of *Israel* from *Babylon*. He being dead, his brother *Alexander* reigned 27. years: After whose death *Alexandra* his wife held the kingdom nine years, and then died

In whoſe ſtead ſucceeded her ſon *Ariſtobulus*, and reigned 3. years; In his time *Pompey* a *Roman* Captain came againſt *Jeruſalem*, wan it, and apprehended *Ariſtobulus*, bound him in irons, and carried him captive to *Rome*; in whoſe place he ordained *Hircanus* his brother to ſucceed, who reigned forty years. During his reign rebelled *Antigonus*, ſon of *Ariſtobulus*, *Hircanus* brother, and with the aid of an Army of the Perſians, incountred with *Hircanus*, took him priſoner, and ſent him to *Babylon*, cutting off his eares, that he ſhould never after be meet either for the Prieſthood, or for the Kingdom. *Antigonus* reigned three years: In his dayes *Herod* fled and joyned himſelf with the *Romans*, by whoſe help he ſlew *Antigonus* the third year of his reign, and reigned after him 32. years, and then died. After *Herod* ſucceeded *Archelaus* his ſon, who was taken by the *Romans*, the ninth year of his reign, laid in bonds, and ended his life at *Rome*. Next to him reigned *Antipater* his brother, who changed his name, and called himſelf *Herod*; he reigned full ten years, overcame and waſted *Spain*, becauſe the King of *Spain* had raviſhed and taken away his brothers Wife, and there died.

After him followed *Agrippa*, ſon of *Ariſtobulus*, that was his brothers ſon; he reigned three and twenty years, after whoſe death his ſon *Agrippa* reigned twenty years. This is that *Agrippa* of whom we now ſpeak of, and of the calamity that befell in his time upon *Iſrael*. For all the while he reigned, the Wars between the *Romans* and

and *Israel* never ceased, until the people of *Judea* were led captive into the Province of the *Romans*: at that time also the Temple was desolate, I mean the desolation of the second Temple, which we saw with our eyes builded and destroyed.

The 20. year of the reign of King *Agrippa*, the 9. day of the 5. moneth, that is called Ab, viz. *July*: *Nero Cæsar* sent a Present for a burnt-offering, to be offered in the Temple at *Jerusalem*, requiring peace of the Elders and Sages of *Judea*, and *Jerusalem*, and that they would receive him into league with them, saying; *My request is, that you would offer my present to the Lord your God, for his service and religion liketh me very well; so that I desire you to joyn in league with me, according as you have done with the Emperours of* Rome *my Predecessors in time past. I have heard what* Castius *the Captain of mine Army hath done to you, which displeaseth me out of measure; wherefore I assure unto you a faithful league, by the consent and counsel of the Senate of* Rome, *that hereafter there shall never any* Roman *Captain stir hand or foot against you, but rather your Chieftains, Rulers, and Judges shall be all Jews, and of* Jerusalem: *Yea* Agrippa *your King, shall be Lord of all your Rulers, and what he commandeth, you shall do it; the* Romans *shall only be called your Lords, and have no more to do with you.*

So when these Legates came to *Jerusalem*, they went and spake with *Anani* the Priest, informing him of *Nero*'s mind, and shewed him his Present, placing it afore him: The Present was this;

Bull for a burnt-offering, with a Crown of Gold upon his head, his hornes also were covered with Gold; upon him was a cloth of purple powdred with precious stones: there went certain before him that carried ten talents of Gold, behind followed very many Sheep for peace-offerings. When *Eleazar Ananies* Son heard thereof, he came and cast out of the Temple of the Lord *Nero Cæsars* Presents, saying, We will not profane and unhallaw the Sanctuary of our Lord, with the offerings of strangers; for God will accept neither their burnt offerings, nor their peace-offerings: When he had so said, he sounded a Trumpet, set his men in array against the Host of the *Romans* that kept watch and ward in the City of *Jerusalem*, and slew many of them that day, with one of their Captains also, and another they took alive; He being a valiant man, and seeing the routs of the *Jews* to urge him grievously, said unto them, Save my life and I will yield; unto whom *Eleazar* the Rebell sware, that he would not slay him, but spare him for his manhood (for he had slain very many of the *Jews* before) whereupon he yielded himself.

Then *Eleazar* said unto him: *Like as thy sword hath made many Women childless, so shall thy mother be made childlesse of thee above all other; and therewith contrary to his oath, he commanded his servants to kill him.* King *Agrippa* seeing this, was wonderfully sorry. Therefore as he stood in one of the streets, he cryed, O thou Rebel *Eleazar*, I pray God that this mischief, whereof thou art cause, and thy

acts, may light upon thee, and thy fathers House; which when it cometh to passe, we shall never be dismayed at. It appeareth they shall have somewhat to do, that study to make peace and tranquility in thy dayes; for they are sure to be destroyed with thee. How long wilt thou continue to bring us into the Bryars, Thou enemy and hater of the Lord? Why doest thou destroy and waste the Vineyard of the Lord GOD of Hosts? *Eleazar* answered him, What takest thou upon thee the name of a King? if thou be a King, why commandest thou not us to be punished? Where be thy valiant souldiers? Let's see, Come thou and they together and chasten me, that it may be tried whether thou be a King indeed or no; Thou standest aloof off, and when thou speakest, thy feet are ready to run away, as though a dog should set himself against an armed man, and bark at him, bleating out his tongue. With this he winked upon the Rebels his complices, to run upon *Agrippa*, and take him whiles he held him in talk: but that was perceived of one of *Agrippa*'s servants whom he had appointed for the same purpose, to stand over against him as nigh as he might, to mark and spy if the Rebels could make any stir toward him, and to let him have knowledge; He therefore laying his hand upon his head, gave a sign to the king to flee, saying, Away, away, for if thou tarry any longer, the seditious will slay thee and us together. *Agrippa* perceiving that, he gat from thence with all speed, and the Rebels pursued him, but in vain, for they could not overtake him. So he got to

Japh

Japho a Town under the *Romans*, where he was in ſafeguard. From thence he fled to *Rome*, and declared to the Emperour *Nero*, the miſchief that befel at Jeruſalem, and all that ſeditious *Eleazar* had done to his offering; alſo how his commandment took no place. Wherefore *Nero* joyned unto him again *Caſtius* with a huge Army, wherewith they both entred Judea, and wan many walled Towns, amongſt which they razed *Japho*. For the *Romans* perceiving the power of the Rebels to encreaſe, were afraid leſt they ſhould get it into their hands whereby it might be an anoyance in time to come to the Romans, chiefely ſeeing it was a notable Haven for their ſhips to arive in *Judea*.

After this, both *Agrippa* and *Caſtius* led their Army towards Jeruſalem, to war upon the Rebels, and utterly to deſtroy them. *Eleazar* and other Prieſts with much people hearing that, they iſſued out againſt them, and found them encamped in the way, between Jeruſalem and Japho; But after they had joyned battel, many of the Jews were ſlain by the *Romans*: the reſidue, *Caſtius* and *Agrippa* put to flight, and purſued the chaſe unto the gates of Jeruſalem, beſieged alſo the City for the ſpace of three dayes. The fourth day the Prieſts and the people iſſued out ſuddenly unawares upon the *Romans*, ſet upon their Camp, and ſlew five thouſand Footmen, and one thouſand Horſemen. *Caſtius* ſeeing that he nor his could eſcape, he choſe out forty thouſand of his beſt ſouldiers, and placed them betwixt his Camp and the

Prieſts,

Priests, commanding them to stand all the night sounding their Trumpets, and making of fire; that he and *Agrippa* might escape, and that they should not remove out of their place till the morrow. The Jews hearkning to the sound of the Trumpets, and musing what they should mean, pursued not the *Romans:* but perceiving in the morning, they were gone toward *Cæsarea*, three dayes journey off, *Eleazar* with the people followed, and in the way found their baggage strayed, that the *Romans* had cast from them, to run the lighter, and escape easilier, which they let alone and pursued them to the gates of *Cæsarea*. But *Cestius* and *Agrippa* got fast within the town, and from thence went both together to *Rome*; where they declared unto *Nero* the Emperor, how they sped at Jerusalem: and as they were making relation of this unto the Emperor, there came also a Post out of *Persia*, with tidings that the king of *Persia*, was revolted from the Roman Empire. These things troubled the Emperour sore, to see almost all fall from him, that heretofore had obeyed the Empire of the *Romans*.

At the same time returned *Vespasianus*, Captain of the Host, whom *Nero* had sent into the West parts of the World, as *Germany*, *Brittain*, and *Spain*, which lands he had brought under the subjection of *Nero*. To him *Nero* declared, what mischief the Priests had wrought to the Roman Host in Judea, how they had slain the Romans, and so forth, as he had heard of *Agrippa* and *Cestius*, which displeased *Vespasian* greatly.

Afte

After this, *Nero* sent *Vespasian*, and his son *Titus*, to revenge the *Romans* on the *Persians* and *Jews*, giving in commandment to race their walled Cities, to beat down whatsoever they found, without sparing either man, woman, or child, infants, sucking babes, or old folkes, but to slay all. So that *Vespasian* and *Titus* set forward with a chosen and pickt Army of the *Romans*, passed the seas, and came to *Antiochia*. The Jews having intelligence of this, chose out of their Captains, three of the principal and most expert Warriours, of whom I *Joseph* Priest that wrote this History was one, who by the divine favour am not ignorant in feats of Arms, and famous in Acts of Chievalry; and *Anani* the High Priest, and *Eleazar* his son. To these three they committed the whole Land of *Judea*, dividing it to them by lot, and gave them a furniture of war. One third part therefore (which was whole Galilee from the Land of Nephtali and beyond) fell to *Joseph* the Priest, son of *Gorion*, to his honour and glory, who for his worthinesse, they named also *Josephon*, because he was then anointed, appointed, and consecrated to the Wars. The second lot came forth; which fell unto *Anani* the Priest, who had the City of Jerusalem, and the country about it, with a charge to repair the walls of the City, to sustain the brunt of *Vespasian* if he should come so far. The third lot fell to *Eleazar* the son of *Anani* the Priest, to whom was joyned Captain *Jehoscua*, and other Jewish Captains. By the Vertue of this lot fell to him the whole Land of *Edom*, from *Elat* to the Red Sea.

The rest of the Land from *Jericho* to *Euphrates*, with that also that is beyond the river, and all the Land of *Mesopotamia*, fell to Captain *Menasches* lot. To other Princes of *Iudea*, and to the worthiest Priest, they committed the fenced Cities from the limits and bounds of Jerusalem to Egypt.

Vespasian taking his journey with his host from *Antiochia*, came and pitched his tents in *Aramzofa*. For he had devised thus with his council; First to invade *Galilee*, and after to try what they could do in *Iudea*. *Ioseph Gorion* having intelligence of this his purpose, departed from *Ierusalem* to *Galilee*, built up the Towns that were destroyed, and repaired their walls, gates, bars, and palaces; ordained also Captains over the people, to lead and govern them; some of thousands, some of hundreds, Tribunes and Decurians. He instructed the people also in feats of Wars, what the sound of Trumpets signified, what sound served to fall in array, what to gather the souldiers together, and what to divide them. After he had instructed them in the knowledge and feats of War, he said unto them thus: *Ye shall understand (dear Israelites) that ye go to fight at this present against your enemies, wherefore let no fear overcome your hearts, nor dismay you at the sight of your enemies, but play the men, and take a good courage to you, to fight for your Cities, for your Countrie, and for your selves: Be not afraid of death, but rather be stout in defence of your Countrie, that ye be not led away from it, and to fight for the Sanctuary of the Lord, that it be not stained and polluted with the uncleanesse of the* Gentiles.

Consider

Consider, that it is better to die in battel, than to live in captivity and bondage; Therefore when as ye shall come to joyn with your enemies, and shall see any of them beaten down, and attempt to rise again, whosoever of you is by and seeth him, remember the zeal of your God, wherewith it becometh you to revenge his quarrel, and being moved therewith, strike him that he never rise again; but if you shall see any of your fellows down, being inclined with the zeal of your God, rescue him from the hands of your enemies, and if he be not yet killed, cure him. If he be dead, ye shall do what ye can to bury him in the Israelites *burial; and so if we chuse rather to die than to live, we shall prosper in our Wars; we shall die for the Covenant of our God, and deliver our souls, bringing them to the light of life in Heaven.*

After he had said this, he chose out of the *Jews* 60000. footmen, and but few horsemen: And out of these he chose 600. of the best, such as not one of them would shrink from ten, ten from an hundred, a hundred from a thousand, a thousand from ten thousand. With them *Joseph* went to the Cities of *Agrippa* that were in *Judea*, to win them: for *Agrippa* stuck to the *Romans*, were it right or wrong, with all the power he could make. He went first to *Tiarva*, a great City that belonged to *Agrippa*, whereas both his treasure and munition of War lay: When he approched the City, he spake to the people upon the walls, and offered them peace, on condition that they should open the gates, and deliver unto him all the treasure of *Agrippa*, and all his jewels; this if they would do,

he then would ſpare them, and kill none of them. Were it it not better for you (ſaith he) to take part with them that defend the Sanctuary of God and his Inheritance, than to joyn your aid with *Agrippa*, which is confederate with your enemies, and aſſaileth us, augmenting the power of them that hate us, ſo that he refuſeth not to fight againſt the Sanctuary of the Lord, and the people of his Inheritance? The men of the Town condeſcending to *Joſeph*, opened the gates, and he entring the Town, made peace with them, and they delivered him all the kings treaſures, for they liked *Ioſephs* words, and conſented to take ſuch part as he took.

CHAP. VI.

AT that time came news to Joſeph, that troubled him ſore; namely, that *Tiberias* had rebelled and revolted from the people that dwelt in Jeruſalem, and were changed from his lot, to become *Veſpaſians* ſubjects, who had ſet a *Roman* Captain over them. For reformation whereof, he left his Army at *Tiarva*, and took ſix hundred young men with him to *Tiberias*, coming on it ſuddenly, and at unawares: And as he ſtood on the banks of *Geneſar*, he eſpied the Navy of the *Romans* that there lay at road to aid *Veſpaſian*, which *Ioſeph* charged to be broken in pieces, and to be ſcattered abroad in the ſea. The men of *Tiberias*

Tiberius therefore seeing the Ships dispersed in that fashion, they conjectured it was done by some of *Iosephs* host, wherefore the *Romans* fled to the Town, got in, and shut the gates. *Ioseph* notwithstanding came to one gate of the City, and cryed that the people might hear, saying; What meaneth this conspiracy of yours against me? ye fight not against me, but rather against the Lord God, whose Covenant ye have transgressed, and broke the Bond that we made with him; Ye have also violated your oath that you sware by the God of *Israel*, that we should fight against our enemies to abate their pride. The people answered from the walls, We beseech thee our Lord, hear thy servants speak; God forbid we should joyn with the *Romans*, and not rather with the people of the Lord God of *Israel*, and his Sanctuary, with the people of his Inheritance: howbeit there be amongst us certain proud men, ungodly persons, that have made a league with *Vespasian*, and have brought into the Town one of his chief Captains: wherefore and it please thee, my Lord, to enter the City with thy souldiers, come unto us, that we may live with thee, rather than to perish in the hands of them that hate us.

So they opened the gates, so that *Ioseph* went in and took the Town. Then he caused to apprehend those ungodly persons that were there, about six hundred men, and laid them in irons, sending them to *Tiarva* which he had afore taken: the other wicked men that had aided *Vespasian*, he put to the sword. But the chief Governour

of the Town he apprehended alive, carried him out of the City, and commanded one of his Souldiers to cut off his hands. Then the Captain beſought Joſeph, ſaying, I beſeech thee, my Lord, let one of my hands be cut off, and leave me the other. Then Joſeph and his ſouldiers laught him to ſcorn, judging him to be no valiant man, nor of haughty courage: Joſeph bad his ſouldier give him the ſword in his own hand, and let him cut off which hand he liſt, and leave him which he will. So the *Roman* Captain took the ſword, and cut off his left hand himſelf, leaving him the right, and ſo he was let go. He came therefore unto *Veſpaſians* Camp, to ſhew them what ſhame was done him.

After this, the Citizens of *Zippory* rebelled alſo, making a league with *Veſpaſian* and the *Romans* hoſt. *Ioſeph* being certified of this, made thither with his hoſt to beſiege it, but the Town abid the brunt of the aſſault that *Ioſeph* could prevail nothing againſt it, wherefore he beſieged it a long ſeaſon.

About that time, it was ſignified alſo to them of Jeruſalem, that the *Askalonites* had entred in friendſhip with the *Romans*. They ſent therefore *Neger* the *Edomite*, and *Shiloch* the *Babylonian*, and *Ichochanan* with a power of the common people, who came to *Askalon*, and beſieged it a great ſpace. Within the Town was a Roman Captain called *Antonius*, a valiant man, and a good Warriour: who upon a certain night in the morning watch, iſſued out of the Town with his company,

to

to give a Camisado to the *Iews* that besieged the Town, entred their camp, and made a great slaughter, continuing the same till it was day-light, so that about 10000. of the *Iews* were slain, the rest never moved out of the place, saying, It is better for us to die in this battel, than to flee from our enemies; therefore they took a good heart unto them, and stood manfully in their stations and places, trusting in the Lord God of *Israel*; and when it was day, they also set themselves in array against *Antony*, slew many of his men, not without losse also of their own part: for *Shiloch* the *Babylonian*, and *Iehochanan* of Jerusalem were destroyed, by the *Romans*, with others of the Jews, to the number of 8000. fighting men, that were under *Shiloch* and *Iehochanan*, and never a one of the Jewish Captains escaped that conflict, save only *Neger* the *Edomite*, who hid himself in a Sepulcher that was there in the plain, whom the *Romans* in their pursuite sought, but found him not, wherefore they set on fire the wood, that it burnt round about the Sepulcher wherein he lay hid, and consumed all the trees, shrubs, and bushes, but came no nigh the Sepulcher; For *Neger* had called to the Lord with his whole heart, to deliver him this once from his enemies, lest he should be shamefully handled of them, promising at another time to be ready to die valiantly in his quarrel: So *Neger* escaped the *Romans* by the help of the God of Israel, in whom he put his trust.

Shortly after sent the *Jerusolimites* much people to *Askalon*, to the number of eighteen

thouſand good men of war, to bury the bodies of the Jews that were ſlain in the conflicts by *Antony*. They ſought alſo the body of *Neger* the *Edomite*, but they found it not, till at length he cryed unto them out of the Sepulcher, ſaying, I am here: For God hath delivered me out of the hands of mine enemies, to the intent I may be avenged of them in the wars of the Lord. So *Neger* declared unto them at large, all things how they chanced unto him: wherefore the Jews rejoyced greatly that they had found him alive, and that he was ſaved by ſuch a miracle, and the Lord delivered him: Therefore they put their truſt in the Lord, believing that God would be preſent with them to aid them, whereof this deliverance of *Neger*, they took for a ſure token. The *Romans* kept themſelves within the Town for fear of the *Jews* that were come to bury the bodies. So the Jews buried all the bodies of their own part that were ſlain in both battels, for the *Romans* were not able to prohibite and let them, but held them in the Town. And when the burial was finiſhed, they took *Neger* with them to Jernſalem, to give God thanks there for his deliverance at that preſent. Then *Joſeph* the Prieſt gathered his ſtrength, and came upon *Askalon* with his whole Army, aſſaulted them, got the upper hand, and won the Town; after ſlew *Antony* and all his people with the Sword, that of all the valiant men of War that were with him, not one eſcaped. Beſides this, alſo the Villages and Hamlets that were thereabout without the Town, he burnt them all: And ſo ſerved he

all

all the Towns thereabout, that had entred into league with the *Romans*, slaying both *Iews* and *Romans* that dwelt in them with the sword, as many as he found, and their houses he burnt.

This done, *Ioesph* returned again to Zippory fought with them and got the upper hand, there shed he much blood of the people that had conspired with the *Romans*, utterly destroyed them, burnt their Cities and Villages, led their wives and children prisoners unto Ierusalem; and all the *Romans* he found there, he put them to death.

When *Vespasian* & *Titus* had heard of all that *Iosephus* had done against the *Romans*, both how he slue their Garrisons as many as he could find in *Galilee*, and all the *Iews* that had made any league with him and his sons, they were wonderful incensed, and in agreat rage. They took therefore their journey, and came to *Apitelma*, otherwise called *Acho*, where at that time, *Agrippa* King of *Iudea*, was abiding, and forty thousand men with him, all good men of war, and archers every one: these joyned themselves with *Vespasians* Army by which means the *Romans* Camp became very great. Moreover, out of other Nations round about *Iudea*, good men of war without number, joyned with *Vespasian*. He had aid of the best men of war out of *Mesopotamia*, *Aremzofa*, *Assur*, *Sinear*, *Persia*, *Chaldea*, *Macedonia*, and out of the Provinces of the people of the East, yea, the people of *Mizraim*, *Lod*, *Denan*, and *Seba*, with all Provinces far and near, that were under the subjection of the Jews, cast off the yoke from their

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necks, and rebelled againſt the Dominion of Jeruſalem, joyning their power with the *Roman* Army, to aid *Veſpaſian* and *Titus*. For theſe were alſo ſubjects unto the *Jews* that ſore had burthened them; wherefore they came to help the *Romans*, and to invade Jeruſalem and the people of the Jews. But the *Edomites* had not aſſociated themſelves unto *Veſpaſian* and *Titus*, for they were in ſubjection to the Jews and ſerved them, ſo that not one of them aided the *Romans*. For long before, they had moved war againſt Jeruſalem, and could not get the victory, but the Jews prevailed againſt them, and ſubdued them.

Hircanus alſo the firſt King of the *Jews* circumciſed them. They dwelt alſo in *Jeruſalem*, kept watch and ward about the houſe of the Lord, and his covenant, without all rebellion againſt the *Iews*, and *Ieruſolimites*. And at that preſent was thirty thouſand of the beſt of the Edomites in *Jeruſalem*, which kept the walls, and the houſe of the Lord. After this, *Veſpaſian* and *Titus* with all their hoſt, took their journey from *Acho*, and came to *Galilee*, and in the mount they pitched their tents: Wherefore when tidings was brought to Joſeph, how the hoſt of the *Romans* lay upon the mount of *Galilee*, and how *Veſpaſian* had ſent before him a great power, to repair the broken waies, to fill the holes, and caſt down the hills; to levell the way, that his people might paſs the better, for he was ſore moved againſt the *Jews*: *Joſeph* iſſued out of *Zippory* with all his power, ſet upon them and ſlew them, taking ſuch vengeance of them,

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as never was the like before, for his God was with him: *Vespasian* and *Titus* hearing of this, determined to set upon *Joseph* at unawares, and to beset all the waies, that he should escape of no side; but Joseph had intelligence of their coming, wherefore he left *Zippory*, and went to *Tiberias*, whither *Vespasian* followed: Joseph perceiving them coming, fled from thence to *Iorpata*, the biggest City in *Galilee*, closed up the gates, and there remained with his Army. Then sent *Vespasian* certain Noble men, Embassadours to Joseph, to debate the matter with him in this wise: *Vespasian* Generall of the *Roman* Army, desireth to know what it should avail thee to be thus pend up within a walled town, he wills thee rather to come forth to intreat of peace with him, and to enter into a league together; for it shall be to thy avail to serve *Cæsar* Emperor of the *Romans*, that thou mayest live, and not be destroyed, nor any of thy people with thee. Then Joseph sent Embassadours again to *Vespasian*, demanding truce for a few daies, that he might deliberate upon the matter with the people, and let them understand his words; Peradventure (saith he) they will be perswaded to make peace with thee, and then will we enter league with the Roman Empire. So *Vespasian* ceased from fighting against Joseph, permitting him to consult of the thing. Upon that, Joseph sent Embassadours to all the people at *Jerusalem*, to the Priests, Chief men, Rulers, and to the rest of the people, giving them to understand *Vespasians* mind: *Ye shall understand brethren, that* Vespasian

Generall

nerall of the Romans, *ſent his Embaſſadors unto us, enquiring, What it would avail us, to be ſtiffe againſt them, and not rather to come forth, and intreat of peace, and to joyn in league together, that we may ſerve the Emperour of the* Romans, *ſo to ſave our lives, and not to be deſtroyed: And I pray ye, why will ye loſe your lives, your wives, your ſons and daughters? Why will ye all fall together on the ſword? that both they that ſhould be left alive among you, ſhall be led Captive out of your Countrey, to a people that they never knew, whoſe language they underſtand not; and your Country to be made deſolate, your Sanctuary laid waſt, that there ſhall not be ſo much as one man left to enter into it. Never ſuffer this, you that be wiſe men, but rather receive my counſell, and come hither to us, that we may deliberate together, what conditions of peace we ſhall make for the ſafety of our lives, rather than to be deſtroyed; and that we may uſe the commodities of your Countrey, being at peace therein: For life and quietneſs, is to be preferred before death and baniſhment.*

The inhabitants therefore of *Jeruſalem* both Prieſts, Chief men, Rulers, and Noble men of Judea, with the reſt of the people, ſent unto *Joſeph*, ſaying; Take heed to thy ſelf, that thou never conſent to this, to receive conditions of peace with them, but be ſtrong to fight, till ſuch time as thou ſhalt conſume them, or till thou and all the people dye in battel, and ſo ſhalt thou fight the battel of the Lord, for his people and his Sanctuary with the Cities of our God: in the mean ſeaſon, let it as it may, but let thy power not be with them.

Whe

When Joſeph heard the determination of the people of *Ieruſalem*, how all ſorts with one conſent willed by the Embaſſadors the continuance of the wars; he was wonderfull wroth, and in a great fury iſſued out with all his people, and ſet them in array againſt *Veſpaſian*, and the Roman hoſt, in which conflict were ſlain very many of the Jews: and from that day forward, *Veſpaſian* began fiercely to war upon the *Iews*. He departed thence to the City *Geerara*, a great City in the higheſt *Galilee*, beſieged it, and won it; razed it, ſlew all the people, Man, Woman, and Child, Oxen, Sheep, Camels, and Aſſes, leaving nothing alive; And then he ſaid, Now begin I to be revenged for the Romans, which the *Iews* murthered in the land of *Iudea*. From thence he departed, and brought his Army to *Iorpata*, where Joſeph remained: The firſt day that he incamped about *Iorpata*, he relieved his ſouldiers with meat and drink plenty; and made them good cheer, then furniſhed he every man with weapons.

So on the next morning early, the Roman Army gave a great ſhout, and beſet the City round about on every ſide. In this buſineſs *Ioſeph* ſtood upon a certain Tower, from whence he beheld the huge camp of the *Romans*; wherefore he ſounded forth a Trumpet and gave a ſign to battel, iſſued out with the whole power of the Jews that he had with him, and ſet upon the *Romans* camp at the foot of the hill, continuing the fight from morning till night; And when it began to be dark, they ceaſed fighting, and departed the one from the other

other; the Jews to the town, the Romans to their tents. In this battel were many ſlain on both ſides, as well Jews, as *Romans*. The Romans advancing themſelves, proudly and ſtoutly ſaid, We will quickly vanquiſh this little Nation, as we have ſubdued all other Nations that we have conquered, that they ſhall annoy us no more, and afterwards we ſhall be at reſt. The *Jews* alſo on the other ſide encouraged themſelves againſt the *Romans*, ſaying; At this time we will all dye together, for the zeal of the Sanctuary of our God, and never ſuffer theſe unclean perſons to pollute it; and having once deſtroyed them, we ſhall be quiet: So what with the pride of the *Romans* on the one ſide, and the ſtiffe-necked ſtubbornneſs of the *Jews* on the other; much people was ſlain in that fight, for it continued till the ſecond, third and fourth day. In this while, all the *Jews* that dwelt about *Iorpata*, fled unto *Veſpaſians* camp and joyned themſelves to the *Romans* to aid them and ever as *Joſeph* skirmiſhed with *Veſpaſian* without the City, *Veſpaſian* ſent a power to aſſault the City. So *Joſeph* and his men fought with *Veſpaſian* without the Town, and the *Iews* that were within the Town defended the wall againſt the Army of the *Romans*, that was a leſſer hoſt made of the main Army: but the *Iews* that were within the Town, began to diminiſh every day, untill very few were left. The hardieſt alſo of *Ioſephs* ſouldiers, and the worthieſt young men that fought without, were all ſlain, except a very few, with whom *Ioſeph* fled and recovered himſelf into the Town

ramperi

rampering up the gates after him: but as *Vespasian* with all his Army besieged *Iorpata* a long while, he espied at length a Conduit without, that ran into the City, where of the Citizens drunk because the water was good and sweet; that he cut off, and derived the waters thereof besides the City, whereby the inhabitants of the City were destitute of beverage, having nothing left them but Well-waters. *Ioseph* therefore perceiving that the conduit water whereof they were accustomed to drink was taken away, conceived with himself; Now will the *Romans* brag and boast against us, and think to take us at their pleasure, whiles we have no water, but shall be constrained to dye for thirst: He took therefore garments, and dipped them in the well waters that were in the Town, and hanged them here and there over the wall, to declare to the *Romans*, that they had water plenty in the Town, lest they should conceive any hope of winning the Town, thinking they had no waters.

Then commanded *Vespasian* a mount to be raised nigh to the Town side, to plant an iron Ram upon, to batter the walls with, and beat them down.

The manner of the making of an iron Ram, is thus.

First they take a great long thick beam, upon the forepart whereof they put a great strong head, made like a *Rams* head, with horns, all of principall strong iron, the weight of it is as much as half the beam, & covereth the beam to the midst. Then fasten they into the ground over against the place

that

that they intend to batter, two great Trees, like two masts of ships, between which they hang the beam that is called the Ram, with strong ropes made of hemp, the best that may be gotten, and iron wier twisted together: At the hinder part of the beam from the wall-ward, are rings of iron surely fastned, with ropes made with hemp and wire, tied to them: that when the assaulters will batter the walls, they push forward the beam as though it were a spear, and fasten his strong horns among the stones. Then hung they weights at the rings of the hinder part, and much people a far off take hold of the ropes that come through the rings behind, and hale that part of the beam upon the ground, and by such means they shake the wall, that they make it quake again.

Thus in many places they did wrest, and wrench out the stones of the building, so that afterward the wall falleth down. There be also other manner of engines, as an iron Ram upon four wheels, bound with iron and fastned with iron nails. To this they make four feet, as hath a Ram, as the bigness of the beam requireth. The biggest for the most part is thirty cubits long, and the least is ten. And look how many feet the Ram hath, so many wheels hath it also, for every wheel hath his foot by him: and when they will batter the wall, certain men appointed thereunto, draw it first a good way off, then a great multitude of men take hold of the hinder part thereof, by four porters or levers of wood that are put therein, and with all their strength shove forward the Ram to strik

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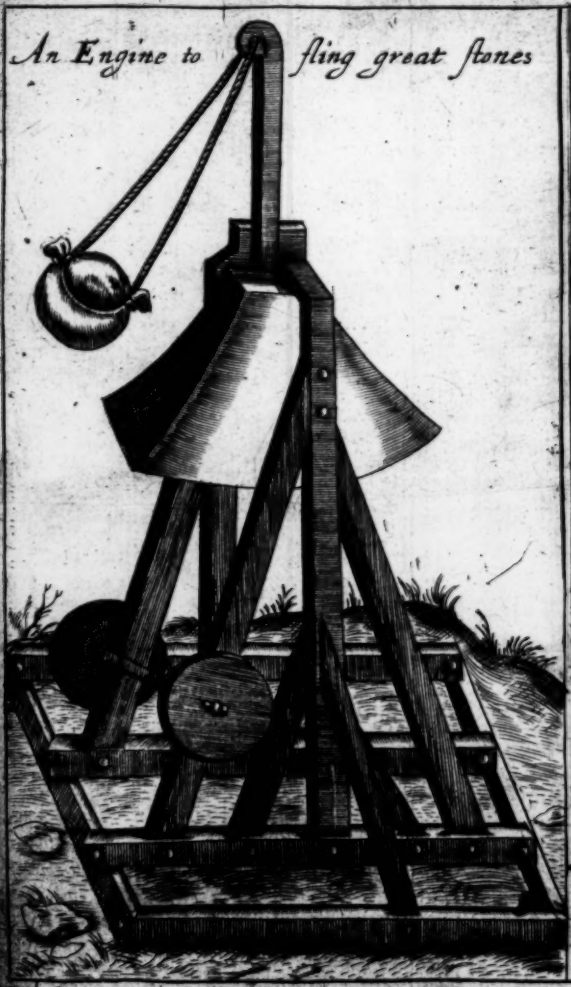
An Engine to fling great stones



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An Engine to shoote Stones and Arrowes

ſtrike the wall they will batter. The head of this iron-Ram that goeth upon wheels, hath no horns but is blunt, made of the ſtrongeſt kind of iron, with a wonderful thick neck: they have alſo upon both ſides of the engine, a pentiſe of wood for the ſafegard of them that ſhove forth the Ram behind, from the arrows or ſtones of them that are upon the walls. The Rams that *Titus* uſed at Jeruſalem, for the moſt part ran all upon wheels. Of the other ſort he had only a couple, as we ſhall declare in this place.

The beam of this Ram we even now deſcribed, was as thick as ten men could fathom, and the length thereof was fifty cubits. It was alſo hollow within, and filled with Oxe-hides folded and ſowed together. The wood ſerved for none other purpoſe then that the faſhion of the leather might be ſet as upon a mold. The hinder part of the beam was covered over with iron plates. The leather was put within, that the beam ſhould not break with the poiſe of the weights that were hanged by the rings behind, whereas men appointed for the purpoſe, haled at the ropes to draw back the beam. The wood therefore that went about the leather, ſerved to keep the leather in faſhion. They covered it with an iron plate, leſt they that kept the walls ſhould ſet it on fire: the horns that were upon the head of the Ram, were as many as they liſted, but never fewer than ten, and then the beam was XX. cubits long, nor alſo more than fifty, and then the beam was a hundred cubits in length. Betwixt

every horn was as thick as a man could fathom, the length was a cubit and a half at leaſt. The wooden wall or pentiſe was as long as the leather that was put in the beam, and it was ſet on both ſides toward the hinder part of the beam, to defend the men that laboured to batter the walls, leſt they ſhould be hurt with arrows or darts.

The Ram that *Veſpaſian* uſed at *Jorpata*, which he beſieged, and me in it, was made in this ſort. The length thereof was fifty cubits: it had twenty five horns in the head, which was as thick as ten men, every horn alſo was as thick as one man, and betwixt every horn, the ſpace of one cubit: The weight that was hanged at the hinder part, was a thouſand five hundred Talents, every Talent was about a hundred Troy weight; the men that laboured in the executing of this Engine, were fifteen hundred. To remove it from one place to another, or from one City to another, were appointed a hundred and fifty yoke of oxen, or elſe three hundred brace of Horſes and Mules: If they were to aſſault any Forts or Cities that ſtood on hills, then they did divide it in parts, and bring it up to the ſiege by piece-meal, and there it was ſet together again.

Now when the *Romans* had battered the wall of *Jorpata*, and *Joſeph* perceived them to ſhake, he took great ſacks, filled them full of chaff, and hanged them down by the walls, that the horns of the Ram could not come nigh the ſtones of the wall, but light upon the ſacks, which by reaſon of the ſoftneſſe of the chaff, hindred and brake the ſtrok-

ſtroke, that the walls were leſſe hurt: For the nature of ſoft things is, to give back to the hard, and to weaken their force.

But *Veſpaſian* ſeeing the ſubtilty of *Joſeph*, uſed alſo policy for policy; for he ſent into the Town ſecretly, *Jews*, ſpies, which when the batteries ſhould be, might cut aſunder the cords that the ſacks were tyed to, and with them ſlip down the walls, where the *Romans* were ready to receive them, that they ſhould not hurt them in the fall; and immediately they ſtruck the wall with the Ram. There was at that preſent in the City, a certain valiant man, named *Eleazer*, of the houſe of *Anani* the high Prieſt that then dwelt at *Jeruſalem*: This *Eleazer* perceiving the *Romans* to go about to batter down the wall as they did before, plucked out of the wall a mighty ſtone, ſo that he made a great hole, or gap, whereat he ſlid down the wall, and ſtradling did light on the Engine, made faſt an iron chain to the horns thereof, and got again up nimbly and quickly, from the beam into the Town, with the chain in his hand, for the wall was not very high above his head, as he ſtood upon the Ram; then the other tall fellows took hold upon the chain, faſtened it to the pillars and walls in the Town, that the *Romans* might rather be conſtrained to break their Ram, than take it away from thence.

The Prieſt *Eleazer* yet once again boldly went down and ſat upon the beam, ſlew fifty men that laboured about the Ram, and the reſt he put to flight; then returned into the Town being drawn

up again from the beam to them that were within the Town, greatly rejoycing in his manhood. After that, he went up upon a high Tower, from whence he tumbled down with a mighty force a great stone, and a hard, on the head of the Ram and brake it, that both a great part of the head and the hornes fell on the ground: For the iron that it was covered withal was old and rusty, so that it was much wasted, and eaten therewith; the ropes were also old. After that, *Eleazar* went down again, took part of the head that was broken, and hurled it into the Town; the *Romans* that remained, either he slew, or put to flight. The Archers shot at him, and wounded him with five Arrows, wherefore by the help of his fellows upon the wall he climbed up, otherwise he had not been able for the grief of his wounds.

The people then gave a shout for joy of the victory of the worthy Priest *Eleazar* that had slain the Romans, and broke their Ram, wherein they put their confidence, and brought part of it into the Town, and fastened it with an iron chain, that the Romans could not pull it back again to them, nor have the use of it afterward, wherefore divers of the best Cities of *Jorpata* armed themselves that day, being stir'd with the great courage that they had seen in *Eleazar*; and went down, hewed the beam to pieces, brought the poyses with the Rings, and two masts with them into the town: and the same day died *Eleazar* with great renown, as one that had fought for the Sanctuary of the Lord, and for his people and Country of *Israel*, like

like a faithful ſervant and ſouldier of the Lord: whom all the people mourned for, burying him in the Town, honouring him for his death, worthineſs, and faithfulneſſe, appointing him a worthy memory alſo, for that he had waged battel with the enemies of the Lord.

The young men of the Jews ſeeing this, and eſpecially two of them, the one called *Nitra*, the other *Polipas*, men of great wiſdom and underſtanding, and therewith expert in the Wars, being moved with zeal of the God of Iſrael, opened the gates, and iſſued againſt the *Romans*, skirmiſhed with them, and ſlew many of them. But at length they were ſlain themſelves in the skirmiſh, for the Sanctuary of their God, for *Iſrael*, & their country.

When *Joſeph* ſaw the Wars to encreaſe more and more, he iſſued out, and made a great ſlaughter in the *Roman* tents, burnt the mount and Engines of War that the *Romans* had left; by which means the Wars waxed yet hotter, inſomuch that *Joſeph* repulſed the *Romans*. For when they ſaw the Jews ſo deſperately give their lives for their God and Land, they would not abide their force.

Veſpaſian ſeeing his men ſhrink, he ſtood up, and encouraged them, exhorting them with fair words and promiſes, as well Gold and Silver, as meat and drink, wherewith the *Romans* allured, fought with *Joſeph* that day unto the Sun-ſetting, and as the battel waxed hot, the Jews wounded *Veſpaſian* with an arrow in his right leg, which ſore diſmayed the *Romans*, when they ſaw the blood run down his leg: and that day was a ſore fight betwen the

Jews and the Romans. *Titus* seeing his father wounded, being sore abashed, ran to him to help him, to whom his father said: How is it my son, that thou art thus astonied? *Take heart to thee, and with a courage revenge thy father of these Jews that have now the better hand of us.* So both *Titus* and *Vespasian*, with all their whole host, fought that day a sore fight, and many were slain on both parts, yea, very few were left on *Josephs* part, with whom he returned into the Town.

The next day, the *Romans* raised a new mount, instead of that which *Joseph* burned, and planted another iron-Ram thereupon, between two posts accordingly; for *Vespasian* had brought four of this sort with him from *Rome*, but other battering pieces upon wheels, had he with him thirty, what more what lesse; the bigger sort were 30. cubits long, the lesser ten. He brought also ten Engines to hurle great stones withal, which he had placed about the walls. The *Romans* therefore renewed the assaults against the Town, as they were wont before. But the Town was now desolate and naked of the stoutest warlike men, for they were all slain in the fights. Albeit *Joseph* remained and a few with him, who went every one, and the women also, to defend the walls, for there was almost no men left fit for the War. Then the *Romans* flung, with the Engines that stood on the mount, stones into the Town on every side. It chanced that a great stone hit a woman with child with such violence, that it passed through her body, and carried the child with it, by the space of

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half a mile. They caſt up and raiſed yet other Mounts alſo, from whence they flung ſtones. And another like chance hapned. A ſtone came and hit one of *Joſephs* men of war, a valiant man, in ſuch ſort, that it divided his head from his body, and made it fly a large mile off. At the ſame time, one of the *Roman* ſouldiers deviſed with himſelf, how to hit *Joſeph* with a venomed arrow, and gat him under a wall where *Joſeph* was, to accompliſh his purpoſe; but *Joſeph* eſpied him, and cryed to him, Hold thy hand, thou wicked fellow, and do not kill me: With that the fellow ſtarted ſomewhat aſide, being afraid at *Joſephs* voice, and ſuddenly the Jews out of the Town poured hot Oyl upon him from the wall, and his skin was ſcalded off, and he ran away naked, howling, and yelling to the *Romans* Camp, where he died.

Veſpaſian and his ſon *Titus* were fully determined to continue the aſſault, until the 47. day notwithſtanding the walls were ſo high, that they could not win the Town. Yet at length the men were ſo ſpent within the Town, that they that remained alive, were ſo wearied with toyling, that they were not able any longer to furniſh their watch upon the wall. This, upon a certain night, *Veſpaſian* and *Titus* underſtanding, ſcaled the walls at a quarter where watchmen were lacking, and after them many more of the *Roman* ſouldiers followed, which went down on the inſide, and brake open the great gate of the Town, whereat entred the whole Army of the *Romans*. And being within the

Town, sounded their Trumpets, and shouted to battel. The Jews with the alarum, tumult, and hurly burly of the Romans, awaked out of their sleep, and were sore afraid. Notwithstanding every man took him to his weapon, and drew to the Market-place as fast as they might. They had made the Market-place of the Town so large of purpose, that if any businesse should happen, there might come together the whole City if they would: and as they looked about them, they saw the Roman Army entring in at the Town, by the way that came from the great gate. Then fought they with the Romans, and divided even in the Market-place where they stood, exhorting one another, and saying, Let us die here fighting, and never suffer our selves to be taken alive. But *Joseph* and forty men with him, worthy men all, fled away into a wood, where they found a certain Cave, and hid themselves therein. All the rest of the Citizens were slain in that conflict, for they would not yield, nor commit themselves to the Romans, they trusted them so little. For on a time, a certain Jew besought a Roman souldier to save his life, and the Roman sware unto him, saying, God deal thus and thus with me, if I slay thee, therefore yield and come hither to me. The Jew required him to give his right hand that he might trust him, and the Roman reached him his left hand. The Jew being dismayed in that great fear mark't not that it was his left hand; But when the Roman had once hold of him, he kept him fast with that hand, and with his right took his sword, & slew the Jew that then was naked, having

having caſt away his weapon, upon truſt of the *Roman*.

When the *Jews* ſaw how the *Roman* regarded not his oath, but ſlew the *Jew*, that upon the truſt of his promiſe and oath, had yielded himſelf unto him; they determined to die altogether, and never to truſt the *Romans*: Whereupon they reſolved with themſelves, utterly to die for the holineſſe of the Lord God of *Iſrael*; but in ſo doing, they ſlew much people of the *Romans*, and far more than they had done in any other battel, yet at length the City was taken. When *Veſpaſian* had knowledge where *Joſeph* and his company was, he ſent *Nicanor*, *Pilerinus*, and *Callicanus* with him to *Joſeph*, to will him to come forth, and he ſhould have his life and not be ſlain; upon that *Joſeph* debated the matter with them that were with him in the Den, requiring their advice: For my part, (ſaith he) if ye will follow my counſel, I think it beſt we go unto them; but upon this condition, That they will make us a formal aſſurance of our lives, effectually as we ſhall require them; which done, I doubt not but *Veſpaſian*, when we come unto him, will extend his favour towards us.

When theſe men perceived *Joſeph* to be inclined to yield unto the *Romans*, they ſaid, We marvel at thee (O Prince *Joſeph*) at thee, we ſay, that waſt choſen out of thouſands of people, and promoted to the Prieſthood, and Kingdom, to ſanctifie and hallow the Lord God of *Iſrael*, who waſt alſo appointed Captain General of ſo great an hoſt,

and

and haſt ſeen with thine eyes the ſhameful reproach of thy people, with the diſpleaſures and damages of thy Sheep, that thou haſt yet any deſire to live in this diſhonour. What ſeeſt thou that thou wouldeſt deſire to live? Should'ſt thou not rather deſire death than life? Peradventure thou perſwadeſt thy ſelf, that they call unto thee to ſave thy life, or for thy commodity; but without doubt this were a vain perſwaſion: For they call thee for none other intent than to take thee alive, and to brag how they took *Joſeph*, that was conſecrated and addicted to the Wars, and make it an argument that their power proſpereth. Now therefore (our dear Brother and our Prince) conſider that this they will do, yea if they ſave thy life. But put the caſe they put thee to death; Were it not better for thee to die on thine own ſword, than on theirs? yea, if it were for nothing but this, it is better for thee to die than live; leſt thou ſhould'ſt hear their reproaches, their upbraidings, and their quarrellings: and if they preſerve thee alive, never think they do it for thy good, but rather for thy ignominy and ſhame, which is far more grievous than death it ſelf. Wherefore, our dear Brother, and our Prince, What comes in thy mind, that thou purpoſeſt to live, after that thou haſt loſt thy people, and thy brethren? And to what purpoſe ſerveth thy life after they be gone? Mark diligently what *Moſes* (of worthy memory) our Maſter did, how he ſpake before God touching the people of *Iſrael*: *O pardon their ſins* (ſaith he) *or elſe blot me quite out of thy book which thou haſt written*; He would

not

not live after the destruction of his people, although the Almighty said unto him; *Let me alone, that I may wreak mine anger upon them, and consume them.* Why dost thou not call unto thy remembrance *Aaron* his brother, that went betwixt life and death, in withstanding the Angel that plagued the people, and offered himself to die for his people, that the plague might cease from *Israel?* Where is King *Saul*, and his son *Jonathan* that fought for the people of God, and died in the field? Could not *Saul* have saved his life, and his sons both, if he had been so disposed? But he, when he saw *Israel* had the overthrow in the battel, he had no desire to live longer, but chose to die rather than to live, and would not be separated from his brethren neither in life nor death, as well he, as *Jonathan* his son; these were dearly beloved, and most amiable men, (as the Scripture termeth them). Why doest thou not remember (our dear Prince) the righteousnesse of *David*, the anointed of the Lord, who seeing a most grievous pestilence to rage upon the people of Israel, said, *Let thy hand (O Lord) I beseech thee be turn'd upon me and my fathers house: For I am he that have sinned, I have transgressed: as for these thy sheep, What have they done? What have they offended?*

Where is the holy Law smothered and stifled in thy heart? Art not thou an anointed Priest, that hast declared and taught us the Holy Law, whereby we might learn how to love our Lord GOD with all our heart, and with all our soul, and with all our strength? If it be so that the service

ſervice of God conſiſts not in this, that we ſhould love him whom he loveth, and die for his Covenant and Sanctuary together with his ſervants that be ſlain for the unity of the name of the Lord; wherein ſtandeth it then? Haſt not thou oft-times taught and proved unto us, how that every man that dieth in the wars for the Lord, his Sanctuary, his people, and his Law, he is to be counted in the Lords lot, and made worthy to go unto the great Light, and ſhall not ſee everlaſting darkneſſe? Art not thou that *Joſeph* the Prieſt, that haſt cryed ſo often in battel: I am *Joſeph* the Prieſt, conſecrated to battel, that have vowed my life for the people of the Lord, his Sanctuary, and his Land? But now when thou haſt yielded thy ſelf unto them, and they order thee deſpitefully, What wilt thou ſay unto them? or what amends canſt thou have at their hands? I, put the caſe they caſt in thy teeth, and ſay, thy words be lyes: How ſhalt thou avoid the reproach? Art thou not he that ſaid'ſt, that we ſhould fight for the people of God, until we die in the conflict, and in ſo doing, death ſhould be ranſome for our ſins: and that we were ſure to go to that great Light, that is the light of life. Which if it be true according as thou haſt ſaid, Why then wilt thou ſhun death, and not follow thy people that are gone before thee to that ſame light? Ever hitherto thou haſt had the upper hand whereſoever thou cam'ſt, inſomuch that they that heard of thee, trembled for fear: and now wilt thou yeild thy life to captivity to the *Romans* as a vile ſlave? Shall not this thy diſhonour redound alſo to the people

of

of God? Thou art a Prince, a King, and a Prieſt, Wilt thou be bound in chains? Every man ſhall ſay, This is he that gave his ſouldiers, and the reſt of the people to die, but ſaved himſelf, and his own life.

So when they had made an end of talk, each man drew out his ſword, and came to him in the midſt of the Cave, ſaying: Heareſt thou, *Joſeph* our Prince? if thou wilt be ruled by us, firſt we ſhall ſlay thee as a Lord and a great Prince, and thou ſhalt chuſe what death thou wilt die, that thou mayeſt die honourably. But if thou refuſe to die honeſtly, aſſure thy ſelf of this, we will every man ſet upon thee, and kill thee.

Joſeph anſwered, 'Indeed I know, my brethren, 'that your words are juſt and true; For who is 'ſo mad to deſire to live in this hurly burly? and 'would God that he would call my ſoul unto him, 'and receive it unto him alſo. For I am not ig-'norant that it were more expedient for me to 'die, then to live, for the great troubles that 'have paſſed through my heart; but he know-'eth the ſecrets of mens hearts, and it is he 'that giveth life unto men. It is our GOD 'that cloſeth ſouls within the bodies, and letteth 'them out again, becauſe he is the living God, 'in whoſe hands remain the ſouls and ſpirits of 'all living creatures: He hath left with us the ſpi-'rit of life, and cloſed it up within our bodies. 'What is he that will open that he hath ſhut? How 'ſhall we looſe that he would have knit faſt with-'in us? Do ye not all know, how the life is a 'thing

'thing that he hath left us to keep, and that we 'are his ſervants? If then we caſt away life be-'fore that God take it, Shall he not worthily be 'diſpleaſed with us, ſo that we ſhall not find life 'in the place of the living with *Abraham* our fa-'ther of famous memory, and with thoſe juſt and 'godly men our forefathers? Do ye not know, 'that they went not unto God before they were 'called; and when they were called, they came? 'and ſo dealt God with all the holy and godly 'men. To *Moſes*, our Maſter of worthy me-'mory, the elect of God; ye know that the Lord 'God of *Iſrael* ſaid, Get thee upon this moun-'tain *Abiram*, and ſo he did; but he would 'not have done it of himſelf, had not God called 'him; whereby ye may ſee, it is not lawful for a 'man to ſurrender his life unto the Living GOD, 'except he require it again.

'Take example I (pray you) of *Job*, what time 'he curſt the day that he was born in. Might he 'not either have hanged himſelf, or have run upon 'a knife, or, at the leaſt, have followed his wife's 'counſel, to curſe God and die? Notwithſtand-'ing, he abode patiently in moſt extream pain, 'waiting till God demanded again his life, 'and then reſtored it unto his Lord God, and 'would not reſtore it undemanded, but tarried 'till his appointed time came. King *David* 'alſo of famous memory; ſaid, Lead thou my 'life out of this pinfold and priſon; For he knew 'that the life was incloſed in the body, and that 'none might let it forth but God: I wot well

'that

'that death is a great commodity, so that the 'soul may return in his due time, unto God that 'gave it us. I know it also, That he that dieth in 'the Wars of the Lord, he shall come to the great 'Light: But I know not what can appease Gods 'wrath, towards the soul of that man that killeth 'himself, and maketh haste to restore his soul be-'fore his time, and without the Lords calling. 'Wherefore my friends, and my brethren, I would 'ye should know it, I am no more coward than 'you, and I do not disagree with you, because I 'am of a faint heart, for fear of these present ca-'lamities; but this I know, I should commit a 'hainous offence against the Lord, if I should kill 'my self. And how say ye (you Princes) that 'stick unto your God? to you I speak, Tell me, 'who shall make intercession unto God for us, if 'we should commit this sin, and each kill one an-'other? Would not a man judge him a slave, a 'fool, a froward person, a rebel, and a desperate 'man, that should be forced with any misery, to be 'so mad, that because all things fall not out as he 'would wish, would therefore hang, or desperately 'murder himself with his own hand? Such ye know 'the law thus punisheth: Their right hand is cut 'off, wherewith they forced themselves to die, then 'they are left unburied, as men that have destroy-'ed their own souls: By what reason then shall we 'kill our selves? I would wish that we might be 'slain of our enemies, rather than we should so 'shamefully murder our selves, whereby ever after 'we should be taken for man-slayers.

'If

'If any man kill himself, as *Saul* whom he com-
'mended, without doubt he committeth a hay-
'nous crime, and such a one as no satisfaction can
'be made for: Besides that, he shall be reckoned
'faint-hearted, and as one that despaireth of his
'recovery: wherefore our fore-fathers have taught
'us, *A man ought not to despair of his safegard and deliverance, which cometh of God, no not when the knife is put to his throat to cut it.* 'For King *Heze-*
'*kiah* of famous memory, when he heard these
'words of *Esaias* that worthy Prophet; *Make thy Will, and set thy things in order, for thou shalt die, and not escape*; 'Nevertheless he fainted not, nor
'ceased not to pray to God, for the prolonging of
'his life in the world, that he might amend his life,
'and send a better soul unto God. Then the
'Lord God of *Israel*, seeing his unwearied and
'strong hope, with his repentance, suffered him
'to live fifteen years longer; But as for *Saul*, he
'was not appointed King over *Israel* after the
'Lords mind, but only by the people that craved
of *Samuel*; *Give us a King to rule over us*: where-
'upon afterward God departed from *Saul*, for he
'was not obedient to Gods will, but went about
'by force to establish his kingdom. The Lord
'then seeing the wickedness of his heart, gave
'him over, and chose him another to be King over
'his people; anointing *David* his servant, whiles
'*Saul* was yet living; which *Saul* perceiving, per-
'secuted *David*, and laboured with all his endea-
'vour to destroy him, because he knew God
'was with him, and prospered all that he did;

'whereas

'whereas contrarily, all went backward with 'himself.

'For these causes I say, he chose rather to 'die than live; he also would not live after 'the people of Israel were overthrown in the 'Mountains of *Gilboa*. And, in mine opini'on, he slew himself for nothing but because 'he was a faint-hearted coward, and utterly 'despaired of his safegard. For although 'he said, *Lest these uncircumcised come and run 'me through*: Yet, if he had been of a valiant 'courage, he would have stood to his defence 'to the death: Peradventure God would 'have delivered him: But he contrarily, all in 'despair, procured both himself, and his son, 'a shameful death.

'But ye shall consider this, he was an un'merciful King, and therefore did God rid 'him out of the World. For as he did not 'spare his own life, nor his son's: so did he 'not spare others. And whereas ye alledge '*Aaron* unto me, I would know of you, why 'he put himself between the living and the 'dead. Was it not because he would turn a'way the plague from Israel? If he had known 'that he himself should have been stricken 'therewith, doubtless he would not have 'striven against the striker; but trusting in the 'holiness of his righteousness, he stood be'fore the Angel to deliver Israel from that mi'sery: Therefore I am not to be compared 'with *Aaron*, albeit I am one of his children,

'and never yet in all my life did I ſhrink to
'venture my life in the Wars of the Lord: And
'now I am not determined to kill my ſelf, leſt
'I ſhould ſin againſt God, and ſpoil my ſoul
'of hope of ſalvation: I know it well, and it
'were more expedient for me to be ſlain of
'mine enemies, then that I ſhould kill my ſelf.
'And if ye ſay the word, Let us go forth, and
'ſuddenly ſet upon our enemies to kill, or to
'be killed, in this battel of the Lord, and ſo
'ſhall we do well: peradventure God will give
'them into our hands; *For God is able to ſave*
'*as well by a ſmall Army, as by a great.* Then if
'ye ſee me to be afraid of mine enemies ſword,
'ye ſhall thereby know me to be a coward,
'and one that fawneth upon his enemies, and
'hunteth for their favour; But ye ſhall ſee
'me go before you, as a valiant man, nor once
'to turn my face from death. What did ye ever
'ſee in me, that you ſhould judge me fearful?
'Did ye ever know me refuſe to fight? with-
'in the Town of *Jorpata* I have ever kept my
'quarter and ward, and every day have I
'fought with mine enemies, whom I have not
'ſpared, but impaired; and that not a little
'whiles I defended that little City forty eight
'dayes againſt them. For I thought with my
'ſelf, peradventure I may drive away the ene-
'mies of the Lord out of our Land, and di-
'vert them from Jeruſalem, that they go no
'thither. And ſo have I fought with them
'till all my valiant ſouldiers be ſpent, and
'non

'none left but you; I could no longer with-
'ſtand their force, yet I would not yeild my
'ſelf as a priſoner unto them, therefore I fled
'hither with you into this Cave. Now there-
'fore, Brethren, ye ſhall underſtand, that
'death is commodious and good indeed, which
'comes in time: But it is neither good nor
'godly, for a man to kill himſelf and his bro-
'ther, to go afterward for that deed into hell
'and perdition. And what other thing can more
'clearly ſet forth a mans proud, and haughty
'mind, with his hope in God, than for a man
'to ſuffer patiently, whatſoever chanceth un-
'to him, until his end come? Behold the Li-
'ons and other Beaſts, how they are wont to
'withſtand their enemies that lie in wait for
'them, to the intent they may ſave their lives,
'whoſe armour is in their teeth and claws,
'wherewith nevertheleſſe they hurt not them-
'ſelves, but uſe them againſt other that aſſault
'them, till they either overcome me, or be over-
'come. We, although we have no warlike
'Weapons, yet have Nature armed us as well
'as them: For albeit we be not of ſuch ſtrength
'as they, yet hath we ſuch armour, that we
'may defend our ſelves therewith, both from
'man and beaſt; But how can we break the
'band of love one to another that proceedeth
'from God, who hath choſen us his people and
'inheritance to ſanctifie him? How then may
'we be enemies one againſt another, and kill
'one another? If that be true, as ye cannot

'deny it, that although we be many thousands,
'yet we are counted as one ſoul, and members
'of one body: Then how can any man ever
'find in his heart to ſtrike his own eyes or feet,
'or any other of his members to deſtroy it,
'except he be mad, and beſides himſelf?
'Moreover, dear Brethren and Friends, con-
'ſider to what end the Maſter of a ſhip doth
'abide the tempeſt of the Seas, and ſtriveth day
'and night with the floods thereof? Doth he
'not do it to ſave the Ship, and his life from
'death? If ſo it be, he ſhould willingly for the
'ſame purpoſe put himſelf in jeopardy of Tem-
'peſt, or run on Rocks, Would not the Mer-
'chant-men ſay; See yonder deſperate fellow
'that deſtroyeth himſelf, his Ship, with the
'the Merchants, and their riches? Suppoſe
'an earthly King ſhould give his officers to
'keep certain precious Jewels: Were it not
'convenient that they ſhould keep them till
'ſuch time as he ſhould call for them again?
'If they ſhould at their pleaſure caſt them a-
'way before the King call for them, Shall they
'not move him to anger? And if a man come
'into the preſence of the King uncalled, Will
'not the King check him, and ſay unto him,
'What doſt thou here before I call thee? So
'now, all the ſouls of Iſrael are the Lords, who
'hath beſtowed them unto men according to
'his mercy and good pleaſure, who alſo will
'receive them again when it pleaſeth him;
'and when his time is come, every ſoul ſhall
'depart

'depart unto his place of reſt. Therefore if a 'man will with his own hands, let forth his 'ſoul out of his body before his time, God 'will not receive it, neither ſhall it find any 'reſt, but be deſtroyed, and why? Becauſe it is 'expulſed, and thruſt out of his place before 'his time, and before God do call for it: where-'fore it ſhall wander inconſtantly for ever. 'Why then (my dear Brethren and Friends) 'do you adviſe us to kill one another, and 'to expell and baniſh our ſouls from us, 'they being not call'd for? How can we put 'away this opprobry? How can we make a-'mends for this ſin? Who ſhall pray and make 'interceſſion for us? And with this *Joſeph* wept 'abundantly, inſomuch that they laught him 'to ſcorn.

'Then *Joſeph* held up his hands to heaven, 'ſaying. *Thou Lord Almighty art our Father, thou haſt formed us, and by thy great mercy taken us out of the clay: thou art he that leadeſt us in thy faith, and the multitude of thy mercies and benignities towards us hath not ceaſed. And although our ſins have ſeparated us from thee, yet nevertheleſs, we are thy handy-work every one of us, and a long time have we been called thy people. Thou art Lord over all creatures and ſouls. Thou doſt what thou wilt, and none dare ſay to thee, Why doſt thou ſo? Thou art our Father, we are clay, thou haſt given us our ſhape and faſhion; therefore if it pleaſe thee to take our ſouls, take them by the hands of thine Angels, that we commit*

no evil against them. And if these my fellows that be present with me will not be partakers of my prayer; behold my life alone, for the which I beseech thy benign clemency, if it please thee take it, for thou gavest it me, therefore do with it whatsoever it shall seem good unto thee: It is in thine hands, thou lendest it me, and hast preserved it within me: I will not destroy it my self, or let it out of my prison, before thou demand it; for thou knowest, that as man cannot live without thy decree and appointment, so likewise he cannot die without the same. Unto thee therefore do I lift mine eyes, thou that dwellest in Heaven, to deal mercifully with thy servants, and with me, to turn our hearts that we consent not unto this, to murder our selves: If thou know any among them, that intend so wicked an Act, I beseech thee, O Lord my God, let me find favour in thine eyes; give them an heart to hear wholesome counsel, that I may deliver my self and mine own life, which I commend into thine hands, that thou wouldest receive it unto thee, for in thy hand is the life of every living creature.

Thus when *Joseph* had finished his prayer, he turned him unto his fellows, and saluted them; Then said they, Thinkest thou therefore to move our minds, because thou hast prayed unto God for thy self, and for us? Did not we tell thee ere while, like as we tell thee now, that we are determined to die by one means or other? wherefore say thy mind, and tell us by what death thou wilt end thy life; for we have

ever known thee a juſt man, and a worthy Prince, therefore art thou worthy to die firſt. *Joſeph* perceiving his fellows were utterly determined to die, and would give none ear to his perſwaſions, for he could by no reaſons draw them to his opinion, he went ſubtilly to work with them on this wiſe; Seeing it will be none otherwiſe, Brethren (quoth he) I will ſhew you my advice: Ye are determined to die, ye ſay, and that upon your own ſwords, therefore there is no better way, than to do it by lot in this wiſe: Let us caſt lots amongſt our ſelves, that we may be joyned together by couples, then will we caſt lots which couple ſhall die firſt; afterwards they two ſhall caſt lots betwen them, which of them ſhall kill his fellow; he that remaineth ſhall chooſe him one of the ſecond couple to kill him; likewiſe the ſecond couple ſhall caſt lots between themſelves, who ſhall die firſt, and he that is left ſhall chooſe him one of the third couple, whom he hath a fancy to be killed of: then they ſhall try by lot who ſhall die firſt, who being ſlain, the other may chooſe him one of the fourth couple to kill him, and ſo even till all be ſlain, that we ſee not the captivity of our people: The laſt couple that remain ſhall do thus; Run one upon the others ſword, or elſe let them caſt lots between themſelves, and upon whom it falleth, let him die firſt: But foraſmuch as we are forty and one, ſo that we cannot be juſtly joyned in couples; let us caſt lots firſt of all, and ſee

which of us ſhall firſt be ſlain, and when he is once out of the way, then let us divide the couples: He that is to be ſlain firſt, let him chooſe one of the firſt couple, and caſt lots, and do as I have deviſed. Then every man liked his device (which was Gods doing who heard *Joſephs* prayer) and ſaid all with one mouth, We will do as thou haſt adviſed, and to thee it appertaineth to divide the men, and to caſt the lots; *Joſeph* anſwered, But let us ſwear by the name of the Lord, that this device ſhall ſtand, be ratified, and performed; whereunto they accorded, and ſware all by the name of the Lord, that they would have this device to be ratified and kept, which *Joſeph* had invented by caſting of lots. Then *Joſeph* caſt lots, who ſhould be the odde man, and it fell upon *Jebojada*, the ſon of *Eliakim*, a *Galilean*, which was a valiant man, and chiefeſt in every counſel next to *Joſeph*, and the principal perſwader of this wicked fact to kill themſelves; After that, did he craftily divide them into couples, ſo that the lot of his own couple came forth laſt of all, who looked to be ſaved, and truſted in God, believing that he would deliver him from this abominable deed.

Then *Jebojada* choſe him one of the firſt couple, who ſlew him; That done, the firſt couple caſt lots, between them, ſo the one killed his fellow, and choſe him one of the ſecond couple to kill him; Then they of the ſecond couple, caſt lots between themſelves in the preſence

ſence of *Joſeph*, and the one killed the other; then he that remained, choſe him one of the third couple to ſlay him; And in this manner did they all, till they were all ſlain, and none left alive, but *Joſeph* and his fellow, who ſaid unto *Joſeph*, Go to, let us caſt lots, that we may go to our Brethren.

Joſeph anſwered, We will do ſo if thou be ſo diſpoſed; but firſt hear me, I pray thee, ſpeak a few things in thy ears; Tell me, Have not theſe ſinners rebelled againſt God, in this murdering of themſelves ſo ſhamefully? neither could I by any means diſſwade them, nor divert them from this opinion; Wherefore ſhould we two ſin againſt God ſo grievouſly, and againſt our own ſouls? If the lot ſhould ſo fall that I ſhould kill thee, I ſhould be counted a man-ſlayer, and that worthily; and it may ſo chance I ſhall eſcape after thee, and ſave my life; but if the lot ſhould ſo fall, that thou ſhouldeſt ſlay me, thou ſhould'ſt be taken alſo for a murderer, and peradventure thou ſhould'ſt not eſcape after me; yea, although thou thinkeſt that thou mayeſt: But aſſure thy ſelf of this, we loſe our hope in God, in as much as we ſin againſt our own ſouls. For all theſe men that thou ſeeſt here dead, Lo, they have ſinned againſt their own ſouls, dying without diſcipline and good order. If thou wilt ſay, How ſhall we do by reaſon of the oath that we have ſworn? Doſt thou not know, that he that breaketh a wicked oath, doth nothing wickedly himſelf therein? For a man is not con-

constrained to perform any oath unto God, but to the keeping of his Laws; and hereupon is it that *David* saith, *I have sworn, and will perform* for neither vow nor oath that is made against the Commandments of God, can be ratified before God. And what more is, before we swear, our fathers sware first long ago, at the Mount of *Sinai*, that they and their children should keep the Law of the Lord. *Moses* also made a Covenant with them upon the same, and not only with them that were there, but also with us. How then dare we be so bold to swear, to break the Law of God, and become man-killers? Seeing it is one of the ten Commandments expressly, *Thou shalt not kill.* Wherefore my Brother, thou shalt understand, that we need not be solicitous, nor careful for the oath that we have made, but rather to break it, for God will never be displeased with us for that: For I being afraid of these wicked persons that lie now here dead, invented this subtile means and way to swear, that I might save my life: Now therefore, my Brother, if thou wilt be ruled by mine advice, thou shalt save thy life and mine, and I will cast no lots, nor perform the oath that we made, which is not good in the Law; if thou wilt not, I will withstand thee, and fight with thee, to kill thee, and spare my self: And with this *Joseph* leapt back, and drew out his sword, standing over against him at his defence, to see what his fellow would answer: His companion hearing this, stirred neither hand nor foot against

gainſt him, but ſaid: Lo, I am content, do what thou thinkeſt good, becauſe thou art a man of God. And bleſſed be the Lord God of Iſrael that hath not withdrawn his mercy from me, but made me to be in thy lot, whereby my ſoul is ſaved from going to hell: Thy lot is a juſt lot: *For the Lord will not leave the ſcourge of ſinners, upon the lot of the juſt.* Much beſides this ſpake *Joſephs* Companion to him, for he was ſore afraid of him, leſt he ſhould have killed him, if they had encountred together; for *Joſeph* was a better man of his hands, and therefore *Joſeph* choſe him into his lot, that he might be able to make his party good with him. In this point *Joſeph* played the wiſe mans part, for he eſcaped by this means, both from the hands of thoſe wicked fools, and alſo from his fellow. Therefore *Joſeph* called out of the Cave to Captain *Nicanor*, and ſaid to him in this wiſe: Wilt thou promiſe me, that neither thou, nor any of thy men that be here with thee, or in the *Romans* Camp, ſhall kill us, before thou haſt brought us unto *Veſpaſian?* and let him do with us as he thinketh good. *Nicanor* anſwered: So, and ſo, deal God with me, if I fulfil not thy requeſt, if ſo be thou wilt come forth unto me, together with the men that thou haſt with thee. *Joſeph* anſwered him, I will come forth to thee, and ſo many more of us as be alive: for it is come to paſſe, that ſome of us be dead in the Cave, wherefore, how can they come forth? Then ſaid *Nicanor*, Never think

(friend

(friend *Joseph*) that I come to deceive thee, Come forth and trust in thy GOD, for thou needest not to fear. *Joseph* said: Swear unto me this, by the God of Israel, although he be unknown to thee. *Nicanor* answered, I swear unto thee by that God that made the World by his wisdom, that thou needest not to fear me, but boldly mayest come forth unto me. So *Nicanor* made a covenant with *Joseph* and his fellow, confirming and ratifying it in writing, after the manner of the *Romans*, and reaching it into the Cave upon a spear, holding the point of the spear in his own hand. *Joseph* took the writing, read it, and believed *Nicanor*: Then came he forth to *Nicanor*, and his fellow with him.

When *Nicanor* sitting upon his seat of State that was made him in the wood nigh to the Cave, saw *Joseph* come toward him, he rose up, and embracing him, kissed him, set him on his right hand, and wept with him abundantly: he honoured his fellow also, placing him between *Pollerinus* and *Gallicanus*, whom he had then present with him. Then *Nicanor* asked him for the rest of the men that were with him, desiring that they should come forth, and he would honour them also, and do them no harm. *Joseph* declared the whole matter unto him, and told him what was become of them.

Nicanor hearing of the pertinacious stubbornness of the Jews hearts, and their wicked intents, was wonderfully moved. So then he rose

and

and went from thence, with *Joseph* and his companion unto *Vespasian*. When the *Roman* Army saw *Joseph*, they were greatly astonied, and gave a mighty shout; some rejoyced that *Joseph* was taken, saying, This is good luck, that our eyes shall see our long expected desire. Other lamented and let tears fall from their eyes with pensive hearts, saying, Is not this that worthy man who made all the *Roman* host to quake for fear, and whose fame and renown was known throughout all Lands? How is it come to pass that so mighty a man is taken in his own Country, and amongst his own people? If this chanceth unto such a man, to be taken in his own Land, in the midst of his families and friends; How shall we escape in a strange Land? Certain evil disposed persons of the *Roman* souldiers, went to *Vespasian*, and said, Sir, you shall do well to command this man to be slain without mercy, that hath been the destruction of so many of the people of the *Romans*. This is the very same, that shot the arrow and stuck you in the leg; Put him to death, and then shall ye be sure he shall never move war more amongst you. If ye do not, ye shall see him one day again raise an Army against us, and destroy us. But *Joseph* did find friendship at *Titus Vespasian* son's hands, which came of the Lord.

Therefore when he heard those wicked mens words, that desired *Vespasian* to put *Joseph* to death, he disapproved their advice, and partly in mockage he taunted them, saying, Will you tell

tell my Father what he hath to do? will you give him so wicked counsel, to kill that man that yieldeth himself to us, upon the trust of our league and band of friendship, which you now go about to break and frustrate? Did not Captain *Nicanor* in my fathers name and *Cæsars*, with all the *Roman* host, make a Covenant with him? Take heed what you say: Is it reason to break the *Cæsarean* fidelity? Moreover, who can tell whether it may so happen, that some of us be taken by the Jews, like as *Joseph* is prisoner here with us? VVhen *Vespasian* heard his sons words, it pleased him, and he spared *Joseph*, not suffering him to be slain, but committed him to a certain Captain of his, and carried him about with him through the Cities, together with King *Agrippa*. After this *Vespasian* removed his Camp to *Thalmida*, which also is called *Acho*, and from thence he went to *Cæsarea*, a great City.

When they of the City saw *Joseph*, they cryed unto *Vespasian*, Kill him, kill him, or else he will one day be an occasion to stir great wars against thee. But *Vespasian* gave no ear to them. Whiles he was at *Cæsarea*, tidings came to him, that the Citizens of *Papho* invaded and spoiled the Isles that were subject under his Dominions with a Navy. *Vespasian* hearing thereof commanded to lay wait for them, that they might be met withal. So there was an ambush laid without the Town, and it came to passe, that when the Pyrates were gone out a roving,

Vespasian

Vespasian entred the Town and took it without great resistance, because their souldiers were absent.

When the Rovers therefore returned with their Navy, and saw the *Romans* in the City, they laboured to set a land; but suddenly a huge tempest, and a mighty storm, drove all their ships against the rocks that were in the sea shore, (for there was no haven for ships) and there they were lost many of them, and those that swam to land the *Romans* slew: they that were drowned in the Sea, and slain by the *Romans*, were in number four thousand good men of War, besides them that were slain in the Town 40000. all *Jews*.

This done, *Vespasian* set forth *Valericus* and *Taribus*, two Roman Colonels, with his son *Titus*, who went, besieged, and wan the Towns of defence that were in *Galilee*; And thus did *Titus* use them, They that yielded unto him, he saved their lives; and whosoever withstood him, he slew. Moreover, all the Cities that belonged to *Agrippa* in *Galilee*, he restored them unto him again, only *Tiarva* excepted, which he utterly rased, and slew all the Males, especially such as were apt to the Wars, sold also their wives and children. And this was the only City in all *Galilee*, that *Titus* shewed such a rigour and extremity unto.

CHAP.

CHAP. VII.

Vespasian departing thence, took his journey to *Gamala*, which is a Citie upon the top of a Mountain; the name thereof is called *Gamala*, of an Hebrew word *Gamal*, that signifieth to Requite, or to do a good turn, because it is the best City that belongeth to *Agrippa*, and the inhabitants thereof were all very rich. The City also, called *Seleucia*, was not far distant from it, a Countrey repleniſhed with good Towns, Gardens, Brookes, and all kinde of fruitfull Trees; *Agrippa* beſought *Vespasian* that he would not deſtroy this City: Let me go firſt (ſaith he) and offer them peace, peradventure they will take it, that they may ſave their lives from deſtruction; *Vespasian* was entreated, ſaying unto him, Go and do as thou wilt, for thine honour's ſake I will do ſo much for thee. So *Agrippa* went to them, and ſpake friendlily and peaceably unto them, and they received him in like manner, but they meant deceit, ſaying; Thou art our Lord and King, to whom therefore doth all that

that is of any price, or to be desired in all Israel belong but unto thee? Therefore come near unto us, and debate the matter with thy Servants.

Agrippa crediting these Words, came close up to the City, and as he listned to them that talked with him, one cast a great stone from the Wall, which lighted just between his shoulders; with such a violence, that it struck him prostrate to the ground, and brake his back, with one of his arms also. But his Servants stept to him, took him up, and carried him to *Vespasian*; who seeing him so sore hurt, sware he would never go from thence, till he had taken the City, and ordered them in like manner as he did at *Tiara*, to leave not a man therein. The Roman Physicians did bestow such diligence about *Agrippa*, that they cured him.

Vespasian in his rage against the *Seleucians*, because they had wounded their King, besieged and assaulted them The Jews within the Town encouraged one another, saying, Let us stick to it now, and play the men, for we have no other hope to save our lives, seeing we have thus used the King. Certain stout men of them therefore issued out, and encountring with the *Romans*, made a great slaughter amongst them. After that, the *Romans* made ready their Engins, planted their battering Rams, playing with them against the Walls; and by that time night came, beat so great a part thereof down to the earth, that *Vespasian* and much people with him

might enter at their pleasure. But *Vespasian* gave commandment to his Army, that they should not enter that night into the Town, but stand and compasse the walls until the morrow, that they might the better see how to win it. Notwithstanding, they would not be ruled by him, but entred. Then the *Jews* came upon them, drew the chains crosse their streets, and closing the wayes of the City, intrapped them in such sort, that they could go neither one way nor other. After that, setting upon them, beat them down even there; so that they were all slain, save ten men that fled with *Vespasian*, and a Captain named *Butius*, one of the best men of War in all the *Roman* Army, yet him the *Jews* pursued and slew. But *Vespasian* and his, fled to the Mountains, that he might be there in safe gard: and from thence he sent to *Titus* his son that was in *Syria*, for the *Roman* Army that he had sent with him to *Persia*, which *Titus* led into *Jury*.

Shortly after, *Vespasian* gathered souldiers and, repairing his Army, joyned with *Agrippa* company, and returning to *Seleucia*, wan it and slew every man, leaving none alive: and afterward going again to the Cities of *Galilee* took them, serving them in like sort. After that, he came to the City called *Nascela*, which was a walled Town, and of all the Towns a defence throughout all *Galilee*, none left but it.

This he besieged, because thither resorted ma

many cut-throats and wicked persons, without the fear of God, such as were robbers and rovers of the Land of *Judea*. Amongst whom was a certain man named *Jehochanan*, learned, wise, and prudent, especially to do mischief; a witty Counsellour, and of such eloquence, that he could perswade cunningly, and dissuade men from that they had purposed. Besides this, he was a murtherer, ready to shed blood, and to do any mischief; a great robber, and one that ever gaped for other mens goods, by which means he was become very rich: therefore there resorted unto him all vain persons man-slayers, rebells, and ruffians like himself, giving them large rewards, that they might be of his fraternity, his brethren, and adherents, and he to be their head. *Titus* was sent to this City by his Father, to offer them conditions of peace; whither when he was come, he sent his Embassadours to the Citizens to treate of peace with them; whereunto the Citizens accorded & were ready to enter into league with *Titus*. When as this wicked *Jehochanan* perceived that the ancient men of the Town, and the Heads would accept of peace, he commanded his Companions to guard the wals, to hinder them from speaking with the *Romans*, saying, that they themselves would return them an Answer: So therefore seditious *Jehochanan* made answer to the Embassadors of *Titus*, saying; To morrow have we a solemn feast to the Lord God, tell thy maker *Titus* therefore that he grant us truce for 2 dais,

and the third day we wil give him anſwer; wherwith *Titus* was content, and deferred the aſſault for two dayes. Theſe things were done on Whit-ſun-even, which was called the Feaſt of weeks, and harveſt. The night afore the third day appointed was come, *Jehochanan* and his complices gat out of the Town, and fled toward *Jeruſalem*, ere *Titus* knew thereof: On the morrow he ſent his Embaſſadors to demand their anſwer, what they would do; They anſwered, we deſire to enter into a league with you, for we are yours, and ſubmit our ſelves to your pleaſure, upon the condition, that none of the *Romans* hurt us, either in our bodies or goods. *Titus* upon this made peace with them, confirming it by Writing ſealed, for the better aſſurance thereof. So they opened the gates, and *Titus* came into the Town with his whole Army, and the Jews received him with great joy, honouring him very much.

Then *Titus* enquired for *Jehochanan* and his confederates. The Citizens declared unto him, how he fled by night with all his unto *Jeruſalem*: *Titus* hearing that, ſent after to purſue him, yet they found him not, he had made ſuch ſpeed. Notwithſtanding, many of the people that went out of the Town with him, that they might eſcape the danger, both men, women, and children, old and impotent perſons they overtook, ſlew them every one, and returned with a great ſpoil. After this, *Titus* won all the Cities in *Galilee*, and ſet Rulers in them. Then *Veſpe-*

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sian dislodged from hence, and came to the Mount *Tabor*, which hath snow on it continually; the height thereof is thirty furlongs, and upon the top is a plain twenty three furlongs long: Thither sent *Vespasian* one of his Captains called *Palgorus*, which took the Mountain, and the Town that stood thereon.

But here I will leave off the History of the other battels that were fought in other places in the Land of *Israel*, and *Galilee*, and speak no more of them in this Book, for they be almost innumerable, and we have made mention of them, in the History of the *Romans*.

THE SECOND BOOK,

Containing The History of the siege of *Jerusalem*.

NOw will we describe the Batells of *Jerusalem*, and how the City was besieged by the *Romans*; wherein we will declare all things truly, as our manner is, and faithfully, according to the verity of that that was done.

It came to paſſe therefore, as *Jehochanan* the *Galilean* was fled to *Jeruſalem*, he found there men meet for his purpoſe; injurious perſons, wicked men, murderers, deceivers, blood-ſhedders, an infinite number. For out of all Countries within the Land of *Judea*, there repaired thither all men of War, to defend the Sanctuary of our God, and *Anani* the high Prieſt received all that came. Theſe, ſeeing *Jehochanan* and his valiantneſſe, revolted from *Anani* the high Prieſt, and clave to him, conſulting with him concerning all their affairs: So he conſpired with theſe cut-throats to lay hands upon the rich men of the City, and to ſpoil them of their goods; and this was their manner. When they eſpyed any notable rich man of the City, they would after this ſort quarrel with him: Art not thou he that haſt ſent letters to the *Romans*, and to *Veſpaſian*, to betray the City unto them? Thus would they examine him before the people, and whenhe would anſwer, God forbid I ſhould do ſo; then would they bring in godleſs perſons, limbs of the devil, of their own company to bear falſe witneſs againſt him, that he might be condemned to death by the law for a rebel.

Thus dealt they with *Antipas* and *Lobias* both Noble men, and of the chief of the City, and their goods, with all their jewels, the ſeditious ſeized for themſelves. They pick'd quarrels alſo with the high Prieſts, thruſt them from their chairs, that they could not execute the ſervice. Moreover, they caſt lots, who ſhould

have the Priests office, and who should be no Priest. For they held the Priesthood and service of God, for toyes, gaudes, and trifles. So the lot fell upon one that was called *Pani* the son of *Peniel*, a carterly husbandman, ignorant of what belonged to the Priests office, so that he was utterly unworthy of the Priesthood: so light a matter made they of the Priesthood. The good and the godly men of *Jerusalem*, seeing the power of these ruffians, and wicked persons bear such swinge, they stuck together and determined to withstand them by force. The people therefore earnestly moved with anger, set upon them, and encountred with them in such sort, that the fight was great on both sides, in the Streets, in the Market-place, in the Temple, and in the entrance of the Temple, till all the City was filled full of dead bodies and slain men. For there was not so much as one street, but there was some skirmishes in it. The people at length got the upper-hand of the ruffians, for they were eagerly set, & earnestly bent against them. The seditious therefore seeing themselves not able to make their party good with the people, fled every man into the Temple of the Lord, shut it after them, and there remained. But *Anani* the high Priest, seeing the wicked to be fled to the Temple, willed the people to cease their fighting with them in the Temple of the Lord, lest they should pollute it with the blood and dead carkasses of those wicked persons. The people therefore left off the fight.

Then *Anani* beſet the Temple round about with 6000. of the choiſeſt and ableſt men of the people, well armed all of them with jackes and ſallets, and as well weapon'd, with every man a ſword, a target, and a ſpear or pike, to keep the Temple, that they ſhould not come forth. Moreover, *Anani* caſt in his mind, that beſides the invading them in the Temple, which were nowaies ſeemly, it ſhould alſo be as great a damage, if the people of the Lord ſhould aſſault one another in that place. For theſe cauſes, he ſent Embaſſadors to *Jehochanan* the *Galilean*, chief Captain of the ſeditious and thieves, offering him peace; but *Jehochanan* refuſed it: For the ſeditious had ſent for the *Edomites* to come and aid them. The *Edomites* had been ever from their firſt beginning very valiant and warlike-men, yet they were ſubject to the *Jews*. For *Hircanus* King of *Judæ* had conquered them, and cauſed them to be circumciſed, binding ſuch of them as were the beſt Warriours to this ſervice, to ſtand in arms, and keep watch and ward upon the walls of *Jeruſalem* day and night, and the reſt of them to pay tribute to the *Jews*.

Upon a certain night came two and twenty thouſand of theſe *Edomites*, all good men of War, againſt *Jeruſalem*. When *Anani* the Prieſt, and the people that were with him, heard the noiſe of the *Edomites* Army, he went upon the walls, and demanded of them what they were, from whence they came, and whither they would? They anſwered, We are

Edomites

Edomites, and came out of *Idumea*, to visit the Lord God and his Temple, and to see in what case his people standeth: for thus we come according to our accustomed manner as ever heretofore. *Anani* answered, You are dissemblers, and not as your words do shew, neither come ye to seek God and his Sanctuary, nor yet to aid his people, but rather to the supporting of *Jebochanan* grand Captain of Thieves. Were it not better for you to assist the Sanctuary of God, than these sinfull seditious persons, that covet nothing els then to lay waste the House of God, and to destroy his People? They in the most holy City of God, do shed the blood of Just, Godly, and Innocent men; through whose wickedness the *Romans* have the upper hand of us, because we have civil wars at home with the Seditious, and external with the *Romans*. Yea, the wickedness of the Seditious is grown so far, that the most part of us had rather be slain by the *Romans*, than of our brethren the *Jews*. If so be ye be come to maintain them, ye shall understand that ye offend our Lord God exceedingly, to help sinners and murtherers, that tread the people of God under their feet, like as men tread grapes in a wine-press, and make the Temple of the Lord a dwelling-place of man-killers and wicked persons. Ye say, Ye come to seek the Lord: how is it then that ye are thus in Arms, after the manner of war? Ye shall understand, we shut not the gates of the Town because of you,

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leſt ye ſhould come in, after your accuſtomed manner: but becauſe of your armour and weapons that you have with you, which are inſtruments of deſtruction, a very unmeet fashion to come and viſit the Lord; You ſhould rather have come with offerings, ſacrifices, confeſſion, and praiſe. Notwithſtanding, if ye will enter into the Town for devotion ſake, ye are welcome: but ye muſt lay away your weapons and ſo enter in peaceably.

The *Edomites* anſwered, We marvell not a little at thee which art the high Prieſt, our Lord and mediator, and at the reſt of the Prieſts of the Lord, with the Elders and Judges of the people that be preſent with thee; and your words ſeem ſtrange in our ears. For we underſtand you take us for your enemies, and thereupon you ſtop us of our entrance into the City, to viſit the Lord God after our accuſtomed manner. In that we be armed as ye object unto us? Do ye not know that *Veſpaſian* draweth nigh to come to this holy City? This we hearing of, was the cauſe that we took our weapons with us, to come to ayd you, and keep the Town, as we have been wont theſe many years. But how ſhould ye gather this, that we come to ſupport the wicked and ſeditious that be with you: when as from the firſt day that ever we and our fathers were circumciſed, we never ſwarved from the Law and commandments of the Lord? Tell us if there be any commandment in the Law, that biddeth a man

man to ſtrengthen and maintain the power of the wicked, to the which we are bound to hearken, and to ayd theſe? God forbid we ſhould do this, for we all both that be here, and the other *Edomites* alſo, be ſervants of the Lord and his people, to maintain and defend the Law, the people, and the houſe of the Lord. Whiles they were thus talking together, there aroſe up a great cloud, and lightnings were ſeen with fire, and darkneſs with mighty thunder-claps, and ſhowers of hail, that all that ſaw it were wonderfully afraid. Wherefore the people fled wholly; left not only the walls, but *Anani* alſo: for they could not abide to tarry any longer. But *Anani* took heart unto him, and abode it, to mark thoſe horrible ſigns of heaven which did appear, that he might judge what they betokened.

The Figure of a fearful Comet,

And he gave his Judgment indeed (but not according to the truth) that the thunder and hail with darkneſs, ſignified Gods help, by the hope whereof they ſhould defend the Sanctua-

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ry of the Lord. So likewiſe judged all the Elders that were with him, without perceiving that all theſe ſigns betokened the evils that ſhould come upon *Jeruſalem* and all *Iſrael*.

When they that were ſhut in the Temple, perceived that they that kept the Watch before the gate of the Temple, were fled alſo for fear of the tempeſt, they went and opened the doors of the Temple, and in that darkneſs, which although it was ſo great, that one could not ſee another for the thickneſs thereof, neither durſt any of the Town once look out of his doors (they were ſo afraid of thoſe terrible ſigns of the Element) yet came thoſe deſperate fellows, the Seditious out of the Temple, drew toward the walls without all fear, with ſaws and other inſtruments, to cut aſunder the barrs of the gates. And when the craſhing of the thunder and hail was greateſt, then laboured they hardeſt, in wreſting aſunder the locks and bolts of the gates, leſt they ſhould be perceived. And ever when the thunder-clap was paſt then ſtayed they and left off till it came again. Thus plaid they till they had broken and opened the gates, and let the *Edomites* into the City: who being once come in, wandred here and there, for that night, deviſing how they might ſet upon the Citizens of the Town, and utterly deſtroy them.

They call'd out firſt their confederates, that remained in the Temple, brought them thence, and joyned together with the *Edomites*, ſwearing

ring one to another, that they ſhould be one people and one Army. And forthwith, being ſo confederate together, they ſlew the ſame night, 8500. of the people of God, all good men of God, all good men of War; beſides innumerable other, that they killed of the common people. In the morning they laid hands on the rich men, haled them before the Judges, and lxx. Elders, which otherwiſe is called *Sanhedrim*, whom they called together: And there wicked *Jehochanan* the *Galilean*, ſpake unto them in this wiſe.

Why condemn ye not theſe rich Cobs, that have made a conſpiracy with the *Romans*, and determine to betray this holy City into their hands? namely, one *Sechariahu* a juſt man, a perfect, godly, and vertuous, one that feared the Lord, and loved both God and man; but for his riches only which were great, this *Jehochanan* (Captain of the Seditious) apprehended him, willing the Elders to condemn him to death, for that he had joyned with their enemies, (as he ſaid) to betray the City to them. The Prieſts, Elders, and Judges hearing his words, and perceiving that both he and the reſt of his bloody band, deſired nothing elſe than to make this man away, although they knew him to be moſt innocent, they wept and ſighed greatly: *Jehochanan* ſeeing them weep for *Sechariahu*, and that they would not condemn him, reſpecting his juſtice and integrity; What, quoth he, do you begin to mourn before there be any corpſe preſent?

I would I ſhould never come where God hath to do, but if ye order it thus in your judgments, ye ſhall be the firſt that we will lay hold of, and we will ſit in judgment our ſelves, to diſcern the matter for the people of God according as we ſhall think good. Then laying apart all ſhame, with an obſtinate mind, the wicked ſort hoyſed away *Sechariahu*, carried him out of the place of judgment, and brought him up to the top of a high Tower, at the Eaſt end of the Town, from whence they caſt him down headlong, and he died at the walls ſide in the vale of *Jehoſchaphat*. The Prieſts therefore were ſore afraid for their own parts, and the Judges alſo with the Elders, ſeeing the wickedneſs of *Jebochanan*, and the reſt of the Seditious: For *Jebochanan* had given them warning and ſaid, Except ye give ſentence on every man that we ſhall bring unto you, according to our minds, be ye aſſured, all ye ſhall go the ſame way that *Sechariahu* is gone before you. After that, they apprehended a juſt man, and a rich, that was beloved of all the Town, whoſe name was *Gorinian*, ſurnamed Valiant, and he was a valiant man indeed, moſt expert in wars, thereto wiſe and witty, and a man of a pure and perfect life, one that was ever the formoſt in battell, whenſoever they had any conflict againſt the *Gentiles* that beſieged *Jeruſalem*: And this was his accuſtomed manner, when the enemies marched to joyn battel with the Jews, he would run upon them with all his might, and make ſuch ſlaughter of them, that in ſpight of their

their hearts he would force them to retire; and by that means his body was full of skars, his face and head wonderfully mangled with the wounds that he had received in the battels, that he had been in for the people of the Lord; yet now becauſe he would not follow the villanous mind of *Jehochanan*, and take his part, *Jehochanan* commanded him to be apprehended, and brought before him, and when he was come, ſaid thus unto him; Make thy Will, and ſet thy houſe in order, and confeſs thy ſelf unto the Lord, for there is no way with thee but death: And ſo they led him out of the Town to kill him there, leſt there ſhould be any buſineſs about his death, if he had been put to death within the Town; for all the Citizens of *Jeruſalem* loved him, and he likewiſe loved them. When they were come to the place of execution, *Gorinius* fell down before them, and beſought them with tears in this wiſe; Seeing ye have ſo determined that ye will needs ſlay me, when as notwithſtanding I have committed no crime, nor any offence, and that ye will in no wiſe ſpare me although I be innocent, as you know well enough your ſelves; yet I beſeech you, let me obtain this one thing at your hands, that you would do ſo much at leaſt wiſe at my requeſt, as to bury my body; other favour I deſire not. They made him anſwer, If thou hadſt not ſpoken to us thereof, we had thought to have done it, for ſo we were determined with our ſelves: but now, ſeeing thou art ſo bold as to demand this of us, we will ſlay thee, but buriall

getteſt

getteſt thou none; thy body ſhall be caſt forth unto the beaſts of the earth, and fowls of the ayre. *Gorinion* yet beſought them to the contrary, untill the moſt cruell *Jebochanan* ſtruck him, and ſlew him, and after threw out his body to the beaſts of the field; This done, they returned into the City.

Veſpaſian in the mean ſeaſon drew nigh to *Jeruſalem*; for he had pitched his tents at *Ceſarea*, where he relieved his army, and paid his ſouldiers great wages, wherefore they tarried in the City many daies: For when *Veſpaſian* underſtood of the wars in *Jeruſalem*, he ſaid unto his people, Let us make no haſte to beſiege *Jeruſalem*, till ſuch time as they have ſlain one another among themſelves, and ſo at length their pride will be pulled down, when as they ſee themſelves waſte away with cruell war, hunger, and thirſt. For *Veſpaſian* was a wonderfull politick man in all feats of war, and his wiſdom never turned him to more commodity, than by this device only. So he ſojourned at *Ceſarea*, with his men many daies: In the mean ſeaſon, the people of *Jeruſalem* made war upon *Jebochanan*, and his complices, till innumerable of them were deſtroyed. Some of them were ſlain with ſwords, ſome the Seditious killed with ſhort daggers. For certain of the Seditious carried ſhort daggers ſecretly under their garments, wherewith they would come ſo ſuddenly upon an honeſt and juſt man, and thruſt him to the heart, that he ſhould fall down

dead in the place, without knowledge wh
ſtruck him: So by this means what with ſword
in open fraies, and what with daggers ſecretly
many of the people were ſlain, and far mo
that way than by the *Romans*, inſomuch th
now very few Citizens were left alive. Th
when *Jehochanan* had gotten the upper hand
the City, he ſent an Army out of *Jeruſalem*,
go and take the Cities that had made pea
with *Veſpaſian*, which they ſacked and razed
the ground, and whomſoever they found the
in, *Romans*, or *Jews*, they ſlew: Yea, *Jehoch*
nan went with them himſelf, ſpoyling and ca
rying away all the riches that they found
them. They took alſo the City *Gerara*, th
ſtood beyond *Jordan*, whereas they remaine
The inhabitants of *Jeruſalem*, both Prieſts, E
ders, and the reſt of the people, ſent Embaſſ
dours to *Veſpaſian*, to deſire peace of him, a
ſuccour againſt *Jehochanan*, and his wicked ra
ble, which daily in the Town ſlew very ma
of the people of God. The Citizens alſo of G
rara ſent Embaſſadours unto *Veſpaſian*, ſayin
If thou wilt be Lord over the Land of *Jude*
and the City of *Jeruſalem*, and deſireſt to aſſu
the rule thereof, and eſtabliſh it unto thee, th
hearken unto our counſell, and come unto
without delay, to deliver us from the han
of *Jehochanan*, and the wicked ſeditious pe
ſons, that with all their might endeavour t
ſpoyl all our goods, and to get the domini
over us, our wives, and children, to none oth

purpoſ

purpoſe, than by that means to deſtroy us utterly, that no remnant of us ſhould be left. If ſo be thou wilt come, and valiantly withſtand them with thy power, we will alſo fight againſt them in the Town, till they be all ſlain, and then thou ſhalt be our Lord; And that done, thou mayeſt go to *Jeruſalem* without any impediment, or hinderance of any man; for they alſo of that City deſire the ſame, and would gladly become ſubjects unto the *Romans*.

When as therefore *Veſpaſian* heard the petitions of the Citizens of *Gerara*, he took his journey thither to ſuccour them, and deferred to go to *Jeruſalem*. But *Jehochanan* heard of his repair, wherefore he ſlew the chief Governour of *Gerara*, and got him out of the Town with his companions, and took them to their feet, determining to flee into a certain wood: *Veſpaſian* having knowledge thereof, made after them, ſending out *Poligorus*, who overtook them, and made a great ſlaughter of them. And in his return toward *Gerara*, upon *Jordan* ſide, he light upon much people going to *Jeruſalem*, that they might eſcape together with the Seditious. Them *Poligorus* drove back to the River, where he ſlew 13. thouſand of them; the reſt leaped into *Jordan*, and were drowned, to the number of 91. thouſand men, women, and children, with much Cattell that were all drowned together in the River, inſomuch that the channell of *Jordan* was ſo ſtuffed, and ſtopt with dead bodies, that the waters roſe

and ran over the banks here and there into the fields, and plains: yet at the length the waters increaſed, and bare the carkaſes down the River, as far as the ſea of *Sodom*, which is the ſea of Pitch, otherwiſe called the ſalt-Sea; and all the banks of *Jordan* lay full of dead bodies.

After this, *Veſpaſian* took his journey from thence, and went into the land of *Edom*, where he won two ſtrong Cities, the one called *Legarith*, the other *Cephar Toco*, and ſlew ten thouſand of the people thereof, leading the reſt away in bondage. Thence he diſlodged, and came to a Town call'd *Chamath Gedi*, which he ſubdued. In this City were wel-ſprings of hot waters, from whence the hot baths of *Tiberias* have their Originall. The natural Philoſophers and Aſtronomers of that Country, hold an opinion that theſe are the heads of all the hot Wel-ſprings in that whole Country. Departing from thence, he came to *Samaria* and won it.

Then repaired he again all the Towns that he had ſubdued, and made up their walls, placing Garriſons therein, to ayd him, what time he ſhould beſiege *Jeruſalem*. That done, he returned to *Ceſarea*, to take muſter of his whole Army, and prepared to go to beſiege *Jeruſalem*.

But in the mean ſeaſon, came Meſſengers from *Rome*, and brought him word that *Nero* the Emperour was dead, and how that as he

was a hunting in the Country, the fire of the Lord came down from heaven, and fell upon him, that he died of it.

After whom reigned *Galba*, not one whole year: for, afore it was fully ended, he was slain by the noble men of *Rome*; and *Vitellius* created in his stead, a fool, yet a sore cruel man, much given to Drunkenness, so that he was in all points unworthy of the *Roman* Empire.

The Noble men of *Rome* that were with *Vespasian* hearing this, greatly disdained at that matter, and said, Was there never a Noble man in *Rome* left, to be placed in the Empire, but ye must choose a drunken wine-sucker? why did ye not rather elect the mighty Prince *Vespasian* that is here with us, a Sage and a Wise man, thereto also most valiant, one that conquered many Cities, and vanquished many Nations, and those most fierce? What puissant Kings hath he subdued under the *Roman* Empire? How far and wide hath he enlarged the Empire of the *Romans*? And now when as the Empire ought to have been bestowed upon *Vespasian*, or some one like unto him, and none such could be found amongst you, ye bestow it upon a fool, and a blowbole drunkard, wherein ye have done very undiscreetly. Well, the Empire of *Rome* shall have a better Emperour one day, and God say Amen.

Whereupon the Princes that were there, laid their heads together, and decreed to make *Vespasian* Emperour. Therefore with one con-

ſent they went unto *Veſpaſian*, and ſaid unto him, Thou ſhalt be our head, for the Empire belongeth to ſuch a one, and thou ſhalt have Dominion over us. But *Veſpaſian* refuſed to take it on him, and would in no wiſe conſent to them. Notwithſtanding they compelled him, and placed him upon the Throne of Majeſty, ſetting an Imperiall Crown upon his head, which he would have put away, and pulled off with his hand becauſe he would not be Emperour. Wherefore the *Roman* Captains drew out their ſwords and ſaid, Thou ſhalt be Emperour and reign over us, therefore refuſe it not: if thou do, thou ſhalt dy upon our ſwords. *Veſpaſian* therefore ſeeing himſelf conſtrained, being afraid of his life, he was content to ſuffer himſelf to be proclaimed Emperour. Then all the Army was ſworn unto him, and he ſate upon the royall ſeat, as Emperour and King of Kings.

The civil wars at *Jeruſalem* encreaſed more and more, and much blood was ſhed through the wickedneſs of *Jehochanan*, Captain of the theeves, a limb of the divel, and through the cut-throat murtherers that were with him, who had all even ſworn the utter deſtruction of the City of the Lord, and the death of the people.

There was alſo another cut-throat *Ruffian*, of a noble houſe of *Judea* and *Jeruſalem* about the ſame time, called *Schimeon*, who began alſo to follow *Jehochanans* manners in ſlaying innocents,

innocents, and robbing and raving in *Jeruſalem*. For *Anani* the High Prieſt had once appointed him Prince and chief Captain of *Jeruſalem*: and afterwards finding him an enemy, baniſhed him the City. Wherefore *Schimeon* went and gat him a rout of unthrifts, murtherers, and theeves, caſting in his mind, and ſaying, Except I joyn my ſelf with ſuch good fellows, I ſhall never be able to be revenged of *Anani* and his aſſiſtants, that have thus baniſhed me out of *Ieruſalem* into exile wrongfully, unto my great diſhonour. Shall I that have been in ſuch eſtate, now be caſt out of my dignity, and be conſtrained to wander here and there as a baniſhed man? He went therefore through all the Cities of *Iudea* and *Galilee*, cauſing to be proclaimed in the ſtreets and market places, and ſent his letters where he could not come himſelf, in this manner and form: *Whoſoever liſteth to be rid from the bondage of his maſter, or hath had any injury in his Country, or what ſervant ſoever deſireth to be ſet at liberty, or whoſo cannot abide the rule of his Father or Maſter; all that be in debt, and ſtand in fear of their Creditors, or fear the lews for ſhedding any innocent blood, and therefore lurketh ſolitarily in woods or mountains, if there be any man that is accuſed of any notorious crime, and in any danger therefore; To be ſhort, whoſoever is diſpoſed to rob and to do injury and wrong, to haunt whores, to ſteal, to murther, to eat and drink at other mens coſt,*

without labour of his hands, let him resort to me, I will deliver him from the yoak and danger of the laws, and will find him his fill of booties and spoils. There assembled unto him about twenty thousand men, all Murtherers, Theeves, Rebels, Lawless persons, wicked and Seditious men.

Then began *Schimeon* also to vex the *Israelites*, to turn all upside down whersoever he came. When the Citizens of *Jerusalem*, the Priests, Elders, and *Anani* heard tidings of *Schimeons* despightfull wickedness, how he held on stil oppressing the people of God, they were very pensive, saying: Now will this fellow more trouble us than *Jehochanan*, be he never so cruel. They consulted therefore and agreed, secretly to send a power against him, that might suddenly fall upon him, and overthrow him. Peradventure (say they) they may slay him, or take him alive, before this wickedness grow to further inconvenience, and joyn himself with our foes; then shall they assail us both within the Town and without.

They sent out therefore against him a great Army of *Israelits* and *Jews*, with Chariots and Horse-men, and foot-men in great number, which came where the Camp lay, and found him in the corn fields destroying of the grain, pulling down of barns, and burning all both corn and Olive trees: Then the *Jerusolemites* divided their Army, & set upon *Schimeons* tents suddenly, smote them down, and made a great slaughter upon the Seditious.

But

But ſhortly after, *Schimeon* gat the upper hand of the People of God, for he came upon them in the night ſeaſon, and made a ſore ſlaughter amongſt them; Then they that remained, took themſelves to flight towards *Jeruſalem*, and *Schimeon* purſued them, killing them unto the hard gates of *Jeruſalem*, ſo that many of them were ſlain in the way, and very few eſcaped.

After this, *Schimeon* went and moved war upon the *Edomites*, to ſubdue them unto himſelf, which before were under the Dominion of the *Jeruſolemites*. And firſt, he came to the City *Aſa*, otherwiſe called *Gaza*, for it was the firſt City within the borders of *Edom*, as men came from *Jeruſalem*. But the *Edomites* met him in the field in great number, and joyned battel; neither part had the Victory, therefore at length they retired both.

Then was *Schimeon* in ſo great a rage, when as he could not overcome theſe *Edomites*, that he wiſht him out of his life. So he ceaſed fighting a while, and encamped himſelf in the borders of the Land of *Edom*, right againſt it, and there abode, thinking to ſet upon them at another time. And as he was deviſing how to order all things, there came unto him an *Edomite* called *Jacob*, one of the chiefeſt men among them, and a Warriour. He hearing of *Schimeon's* Proclamation, was moved to come and enter a League with him, and thereupon ſaid unto him: Never let it diſcomfort thee, that thou couldeſt

couldeſt not overcome the *Edomites* at the firſt battel: If thou wilt be ruled by my counſel, thou ſhalt win all the Cities in the whole land, and I will deliver them into thy hands

Schimeon deſired to know how: therefore ſaid he, Let us hear thy counſel, and ſhew us how it may be brought about, and when it is come to paſſe, then will we honour thee, and regard thee accordingly.

Jacob ſaid, Give me one half of thine Army, which I will lead with me into an ambuſh: then ſhalt thou in the morning betimes ſet thy men in aray againſt the *Edomites* for a ſtale; and when thou ſhalt perceive them to come againſt thee, then make as though thou fleddeſt, until thou haſt ſtaled them out of the Town into the fields to purſue thee.

Then will I with my men come out of our ambuſh, and make ſpeed to the gates, where we ſhall kill the Warders, and ſuddenly enter the Town; and killing all that we find there, ſet up a flag upon the Tower of the Town. Then when the *Edomites* ſhall ſee that, their hearts will be dead for ſorrow; and ſo mayeſt thou turn again upon them, and beat them down at thy pleaſure: Or if thou like not this device, hear yet another way. I have been a Captain againſt them a long while, therefore I will return in the night ſeaſon into the Town; if the Watch examine me from whence I come, I will tell them I come from *Schimeons* Camp, whither I went as a Spy; Then will I go to the Elders of the Town, and deſire them

them to let me have a company of the beſt ſouldiers, and I will bring *Schimeon* into their hands, if he ſet upon us again. For I have viewed the Camp, and his power, and underſtand that he intends to morrow to fall on us, which thou ſhalt do indeed. And when thou ſeeſt me to iſſue out againſt thee, thou ſhalt ſet thy Spear in the Reſt, and come towards me; then will I take me to flight, and caſt a fear in the *Edomites* hearts, that they ſhall flee alſo; which done, thou mayeſt purſue and ſlay them, at thy pleaſure overcome them, and enter the Town; then that Town great *Aſa* once taken, thou ſhalt quickly win all the reſt. When *Schimeon* heard this, he went and deliberated with his own Councel, and they liked the laſt advice beſt, wherefore that they concluded upon. So *Jacob* the *Edomite* returned by night to *Aſa*, and declared to the Ancients of the Town, how he had been in *Schimeons* Camp, and had viewed his Army, whereby he had perceived good hope, that he ſhould deliver *Schimeon* into their hands ſhortly. The Elders therefore made him grand Captain, and chief of all their men of War, charging every man in this wiſe: Foraſmuch as none of you are ſo expert in the knowledge of warfare as is *Jacob*, therefore it behoveth you to follow him in all things. If he ſet forward, ſet ye forward; whereas he pitcheth his tent, pitch ye alſo; if he ſtay, ſtay ye; if he fleeth, flee ye; To be ſhort, when he returneth, then return ye, and go not one hair

hair breadth from that that he ſhall command you, neither one way nor other. Upon the next morrow *Schimeon* iſſued out of his Camp, with all his Army, and upon that, aſſembled *Jacob* his men, and went out to meet him; But when they came to the point ready to joyn, and *Schimeon* with his company had charged their ſtaves againſt them; by and by *Jacob* left the Field, turned his back and fled, and the chief ſouldiers that were about him, fled with him. The reſt of the people ſeeing their Captain flee, they took themſelves likewiſe to flight every man: then *Schimeon* purſuing, made a great ſlaughter of them, and won the Town, bringing them under his ſubjection. And when he had ſacked the houſes of them that were ſlain of the *Edomites*, and ſpoiled their goods, which was very much; the reſt that he took priſoners and kept alive, he made peace withal, and joyned them unto his own Camp.

After that, he departed from thence, accompanied with 40000. good fighting men, part *Edomites*, and part *Jews*, and came to *Chebron*, which he won, and deſtroyed all their grain, and corn fields: Yet after, he repaired their Walls; and ſuch of them as were left alive, made peace with *Schimeon*, who received them into League with him, and they became his men, and followed him in all his Wars. So he diſloged from thence with all his Army, which by the acceſſion of the *Chebronites* was now wonderfully encreaſed, and determined to invade *Jeruſalem*. And

And when he came nigh unto the City, he ranged here and there, deſtroying the fruits that were upon the ground, and alſo their corn.

Captain *Jehochanan* having intelligence of *Schimeons* coming to beſiege the Town, and how he had deſtroyed the fields, thought to have gone out of *Jeruſalem*, and to fight with him, but he durſt not; for his Spies had told him that he ſhould not be able to overcome him, he had ſo puiſſant an Army, and ſo well appointed. Yet nevertheleſſe he iſſued out, and lay in ambuſh for *Schimeon*. In the mean ſpace, by chance *Schimeons* wife (that was fled out of *Jeruſalem*, with her men and women ſervants towards her husband, for fear left ſhe ſhould be ſlain for her husbands ſake, if ſhe ſhould have tarried at *Jeruſalem*) paſſed by where he lay in his ambuſh: Her he took, and brought again to *Jeruſalem*, not a little proud of ſuch a prey, thinking, Now we ſhall have *Schimeon* at our pleaſure, ſeeing we have his Wife our priſoner: he loveth her ſo entirely, that he will do for her ſake whatſoever we will have him. This came to *Schimeons* ear, who had taken that time many of *Jehochanan*'s men, and cut off their right hands, ſending them with ſuch ſhame to *Jeruſalem* to their maſter. He ſent moreover Embaſſadours to *Jehochanan*, willing him to ſend him his Wife, in ſuch ſort, that ſhe might come to him with all that was hers: or if he refuſed to do it, he ſhould be extremely handled; for he

he would take the Town ere it were long, and, to *Jechanan*'s ſhame, cut off the hands and legs of all them that did inhabite it.

Jehochanan hearing this, was ſore afraid, and all that were with him, and therefore they ſent him his Wife; whereupon *Schimeon* kept him within the Town. And as *Schimeon* played the Tyrant without, ſo likewiſe did *Jehochanan* within. For *Jehochanan*'s ſouldiers raviſhed the *Iſraelites* Wives, and ſhed innocent blood.

Shortly after, *Schimeon* left the Town for a ſpace, and returned into *Idumea*; for he had word that the men of moſt power, and the richeſt ſort of that Country rebelled. Whereupon he ſacked and ſpoiled all the Towns of *Idumea*, and left them nothing: inſomuch that he was become very rich, and then returned to *Jeruſalem*, bringing the *Edomites* wholly with him, that were meet for war: and many of the *Jews* reſorted to him, and with his power he beſieged *Jeruſalem*, even at the very gates. Yet the Tyranny of *Jehochanan* and his Complices ceaſed not, but increaſed more and more daily in *Jeruſalem*, inſomuch that they taught the Citizens of *Jeruſalem* to murder their neighbours, and to commit adultery with their wives: by which means fornication was riſe and common in the City. Yea, many of the people and youth ſhaved their beards, letting the hair of their heads grow, and accompanied themſelves with women, that they might exerciſe their adultery

ſafer,

safer, and not be espied; which sin did wonderfully defile the City of *Jerusalem*, and without doubt furthered the desolation thereof. The gates also of the Town were closed up, that no man might go in nor out. And whoso went out, fell into the hands of *Schimeon*, and was slain: they that tarried within, were constrained to see before their faces, their shame in every street and corner; and if any found fault, he was slain straight by *Jehochanan*, that most cruel Captain of the seditious Rebells.

The Citizens therefore seeing the tyranny of *Jehochanan*, to be without measure, they assembled all together, and encountred with *Jehochanan*, and were slain a wonderful sort of them in that conflict. And except the *Edomites* that were fled to *Jerusalem* from the tyranny of *Schimeon*, had succoured the Citizens, the whole people of *Jerusalem* had been utterly destroyed, and slain every mothers son by *Jehochanan*; his power was so great.

Then *Anani* the high Priest, and the other Priests, with the ancient, faithful, and Sages, and the rest of the people of *Jerusalem*; seeing the wickedness of *Jehochanan*, and that they could not suffer it any longer, consulted together to deliver the Town to *Schimeon*, and bring him in, and make him their King, to help them against *Jehochanan*, whom they took to be far worse than *Schimeon*, hoping that it might come to passe, that *Schimeon* should slay *Jehochanan* at length. They sent therefore *Amittai* the

the high Priest to *Schimeon*, to bring him into the Town; But *Schimeon* craftily denied it, saying; What should I come into the Town to you that hate me, and of late banished me your Town? Yet they ceased not, but sent the same *Amittai* to him again, to entreat him in the name of all the people, to come into the City. And by this means, upon a certain night appointed, he entred into *Jerusalem* with his whole Army: Notwithstanding, he was no sooner within the Town, but he brake his promise and league that he had made with the Citizens; and whereas he had promised to succour them, and aid them, now he was altered, and became their enemy, joyning himself with *Jehochanan*: And those two Rebells reigned in the City of *Jerusalem* by course, one one moneth, and another another. So, where before *Schimeons* coming, they thought much to bear the yoke and oppression of one seditious person, now were they constrained to hold down their shoulders, and bear the yoke of two.

Yet within two dayes after, there fell a variance and discord between *Jehochanan*, and *Schimeon*, about *Eleazar* the Priest, the son of *Anani* the high Priest. This *Eleazar* was the beginner, and first sower of sedition amongst the *Israelites*, whom *Schimeon* would now have put to death, to be revenged of his father that banished him out of *Jerusalem*; but *Jehochanan* took *Eleazars* part, and defended him; For *Eleazar* was alwayes *Jehochanan's* friend, and aided

aided him. His father was high Prieſt, and bare a great rule in *Jeruſalem*, wherefore *Eleazar* was of a great eſtimation and authority with the Elders, ſo that they durſt not apprehend him; and his father alſo looked negligently unto him, and let him do what he liſt, becauſe he had no more ſons but him. So he was the firſt that aſſembled naughty perſons together, and held ever on *Jehochanans* ſide, from his firſt coming to *Jeruſalem*. And for his ſake, fell diviſion and diſſention between *Jehochanan*, and *Schimeon*, ſo that they became enemies, and warred the one upon the other ever after, as we ſhall declare hereafter.

CHAP. I.

IN this while, *Veſpaſian* had ſent *Antony*, and *Mankiminus*, (two Noble men, and of his Council) to *Rome* againſt *Vitellius*, that they might make him out of the way, and then ſhould he come to *Rome* to receive the Imperial Crown there.

These two Captains went therefore and raiſed an Army, by whoſe aid they ſet upon *Vitellius*, and ſlew him not without much ado; for there were ſlain that day at *Rome*, 80. thouſand good men of war. When *Veſpaſian* had word that he was diſpatched, he made ſpeed

to *Rome* to his Coronation, dividing first his Army into two parts; whereof he took the one with him to *Rome*, as a safegard for himself whatsoever should happen, and the other he left with *Titus* his son, to besiege *Jerusalem* withal. So departing, he left his son *Titus* at *Alexandria*, commanding him to remain there, till such time as he should signifie unto him otherwise by his Letters, and shew him what he should do, and that in no wise he should attempt the siege of *Jerusalem* in the mean space. *Titus* answered, *I shall do (dear Father) according unto your commandment, for to you it belongeth to command, and unto me to obey.*

Vespasian took with him King *Agrippa*, and *Munabas* his son, he fearing lest they would rebell, and me *Joseph* Priest and prisoner also fast bound in chains; for so had his Council moved him, saying: We cannot say the contrary but that we have found no sign of rebellion in *Joseph* hitherto, neither think we that he hath gone about any; but, Who can tell when we are gone hence, whether he will not flee to *Jerusalem*, and help to set them at unity and concord? then they make him their King, and after he be the sorer enemy unto us? Besides this, you shall have need of him in this journey, he being a man of such great prudence, and wisdom that whosoever followeth his counsel, shall bring his matters to good and fortunate success. *Vespasian* liked well their advice, and took him prisoner with him, together with King

Agrip

Agrippa and his ſon; albeit they had no irons upon them, neither on hand, or foot, but only had their Keepers appointed them, that they ſhould not ſtep aſide.

And as *Veſpaſian* drew nigh *Rome*, all the Citizens came forth to meet him, and received him with great joy, and mighty Shews. Then he commanded that I ſhould be put in priſon, but *Agrippa* and his ſon he let go at liberty. The next day aſſembled all the Senate of *Rome*, to create *Veſpaſian* Emperour, after the manner of the *Romans*, with whom was *Agrippa* and his ſon. I alſo intreated the Jaylor to let me have Keepers with me, and ſo to bring me to the place where he ſhould be Crowned *Cæſar*: which the Jaylor granted me, and went with me himſelf to the place, and brought me where I might ſee all that was done. Within few dayes after, *Veſpaſian* took diſpleaſure with *Agrippa*, upon the information of certain evil diſpoſed perſons, that had ſlandered him, and perſwaded *Veſpaſian* that he went about to rebell, and how he had ſent letters unto *Jeruſalem*, concerning the ſame matter; wherefore *Veſpaſian* put both him, and his ſon *Munabas*, to death.

This befel three years and a half before the deſtruction of *Jeruſalem*. Moreover, before this deed, the continual Sacrifice ceaſed, for a thouſand, two hundred, and ninety dayes, as it is written in *Dan. Chap.* 22. *And from the time that the continual Sacrifice ſhall be taken away,*

and abomination ſhall be put into deſolation, a thouſand two hundred and ninety dayes.

The ſame year and moneth that *Agrippa* was put to death, God moved the minde of *Veſpaſian* to remember me with his mercy: wherefore he commanded that I ſhould be fetched out of priſon, and brought to his preſence. And as I ſtood in irons before him, *Cæſar* bad me welcome, and ſpake comfortably unto me, ſaying, Thou knoweſt very well that I have loved thee from the day I firſt ſaw thee, and though I have kept thee continually in durance, do not think I did it of any ill will or malice toward thee; but rather thou mayeſt perſwade thyſelf, I did it leſt the *Roman* Princes ſhould diſdain at thee, and ſay: See, here is a fellow, that in our wars hath endamaged us ſo greatly, yet now goeth he check-mate with us, in as great favour as we: Let us kill him, and put him out of the way. But, my friend *Joſeph*, be of good chear, I will deliver thee from theſe iron-bands, and thou ſhalt be with me in no worſe caſe than one of my chief Princes. I will ſend thee into *Jewry* to my ſon *Titus*, to whom thou ſhalt be as a father and a counſellour.

Thou knoweſt, *Titus* was he that took pity on thee, and would not ſuffer thee to be put to death; Yea he hath ſundry times moved me to releaſe thee of thy bonds, and to honour thee, which I have deferred to do, only for this cauſe that I ſhewed thee. I made him anſwer, But how can I be quiet, or in ſurety of my life

as long as I am in thy company and thy ſons, ſeeing *Agrippa* and his ſon, were ſuddenly put to death by you? *Cæſar* anſwered, Hold thy peace *Joſeph*, I never looked for any goodneſſe of *Agrippa* and his ſon. Thou knoweſt not what they had wrought againſt my Majeſty, and how they went about to rebel; thou haſt born their bones with thy hands. Doeſt thou not know I honoured him and his ſon in *Jewry*, how I would not ſuffer any of my Army to annoy any of his Cities? I anſwered, Yes, I know it was ſo, as your Majeſty ſaith. Then ſaid he; But for all this hath *Agrippa* requited me again with evil. For what time as the Nobles of *Rome* in *Jewry* went about to make me Emperour, thinking me ſomewhat more meet to rule the Empire than *Vitellius*, *Agrippa* perſwaded them that they ſhould not make me Emperour, affirming that there was nothing in me worthy wherefore they ſhould promote me to that dignity. And after when he came to *Rome*, he went from one Biſhop to another, and cauſed them to go to the Biſhops, to accuſe me of ſuch crimes as in my conſcience I knew nothing at all of.

By this I perceived that *Agrippa*'s heart was full of rancour and rebellion, and therefore I judged him to death. *For where as wickedneſſe is, there it is meet that condign puniſhment ſhould not be lacking.* And I put his ſon to death likewiſe; *For the ſon of a Traitour ought not to live upon the earth, becauſe that is*

his heart remaineth the work of his father, but conceived and born of a rebellious seed: But have found thee alwayes faithful and true, and therefore I commend my son to thy wisdom. With this, he commanded my irons to be taken away from me, and being released and at liberty, he set me honourably among the Princes and Senatours. Then said I unto him, Is not this a great dishonour unto me, that I should be delivered from my bonds, and nevertheless my Countrymen that be with me to be kept in prison still? Now therefore, if I have found favour in thy sight, and if thou wilt do any thing at my request, loose the bonds likewise of all the rest of the *Israelites* that be with me: set them at liberty also, and thou shalt be assured that I will be thy faithful Counsellor while my life lasteth, and an enemy to thy foes, to make War upon them that assail thee.

Vespasian granted *Joseph* his request, and willed them to be set at liberty, as many as were prisoners with *Joseph*. Shortly after sent he *Joseph* to his son *Titus*, that abode at that present at *Alexandria* in *Egypt*, to whom he wrote concerning *Joseph* in this manner.

I send unto thee here (my beloved son) Joseph, *a Prince of the* Jews, *a man of experience, trained in war, in whom is great wisdom; he shall be thy father, and faithful counsellour, thou shalt not do against his counsel, neither one way nor other, for he is a wise man. Wherefore thou shalt reverence and honour him according as he is worthy; for the*

Lord

Lord God is with him, and believe not rashly any man that defames Joseph *unto thee. Yea, rather put him to death straightway, that will accuse him: for* Joseph *is a faithful man, and a good Counsellour; and who is so ruled by his counsel, shall have a prosperous successe in that he goeth about. Therefore when* Joseph *shall come unto thee, after he hath refreshed himself a few dayes of his labours and travels at the Sea; then shalt thou prepare thine Expedition against* Jerusalem, *to besiege it. And if the* Jews *receive thee peaceably, and will submit themselves under the* Roman *Empire, then beware thou endamage them in nothing, but rather repair their Cities, and let them be free from all Tribute for the space of two years; yet on this condition, that thrice every year they set a Flag with the Arms of the* Romans *upon their walls; that is to say, at their three solemn Feasts, whenas all the* Israelites *were wont to resort unto* Jerusalem, *and to appear before the Lord their GOD. Moreover they shall offer for every Feast a Sacrifice, upon the most holy Altar that is in* Jerusalem. *And if they refuse to make peace with thee, thou shalt utterly raze their Towns; and whosoever are left alive, and escape the sword, those shalt thou lead away captive. If they desire to have* Joseph *to be their King, we are content therewith. In any wise remember to be ruled by* Josephs *counsel; he shall be thy father, and thou his son.*

After this, *Joseph* departed from *Rome*, and came to *Alexandria* to *Titus*, who hearing of *Josephs* arrival, was wondrous glad, and all the Antient wise men, with him; For *Joseph*

was full of the ſpirit of wiſdom, underſtanding, counſel, valiantneſſe, knowledge, and fear of God.

Wherefore we went forth to meet him, accompanied with the Captains of the *Romans* Army, and received him with great honour. Then *Joſeph* delivered to *Titus* his fathers Letters: which *Titus* having read, ſaid unto *Joſeph*, Whatſoever my father hath written in theſe Letters, I would have done no leſſe by mine own accord: but ſith my father hath admoniſhed me of the ſame, I ought to do it the more. Wherefore remain here with me, and I will be thy ſon, and thou ſhalt be my father, to rule and govern me with thy counſel.

So *Joſeph* abode with *Titus* at *Alexandria* whole moneth after he came from *Rome*. Then conſulted they together to go to *Jeruſalem* and beſiege it; for *Joſeph* underſtood well enough, *That this came of the Lord, and that his word could not be letted, or hindered.* *Titus* therefore and *Joſeph* with him, departed from *Alexandria* with all their Army, and pitched their tents at *Nicopolis*; from thence they came by water to *Thaniſa*, ſo forth to *Iraclea*, and leaving that, came to *Peliſis*; from thence they travelled through the Deſart to *Baale Javin*, after that to *Dicron*, ſo to *Gaza*, next to *Askalon*, then to *Jabnam*, after to *Japho*, and ſo to *Ceſarea*. In theſe journies he won *Aſam*, *Askalon*, and *Japho*, with all their Towns, and Caſtles lying about them.

The firſt year of the reign of *Veſpaſian*, the 10. moneth

10. month, and the 7. day of the ſame, came *Titus* with *Ioſeph* and his Army to *Ceſarea*, a famous City built by King *Herod*. In this City he ſojourned untill his whole Hoſt were come together, as well of *Romans*, as of other Nations that were under the dominion of the *Romans*, and came to ayd them in the ſiege of *Ieruſalem*. Therefore *Titus* Army was wonderfully huge and puiſſant, wherewith he abode at *Ceſarea*, till the cold of winter was paſt, and the month of *Iuly* drew nigh: The ſame years the civill wars grew and increaſed in *Ieruſalem*; for the Citizens ſlew one another without any truce, reſt, or quietneſs no not in winter, when as wars were wont to ceaſe; but ſummer and winter both, the wars never ſtinted between *Schimeon*, *Iehochanan*, and *Eleazar*. For the Lord that year had ſent amongſt them of *Ieruſalem*, a vertigincus ſpirit of giddineſs, that the people were divided into three parts: whereof the firſt and beſt followed *Anani* the Prieſt, who at that time had ſtained, unhallowed, and ſuſpended his office of Prieſt-hood. Another part followed ſeditious *Iehochanan*; the third was for *Schimeon*. So that in the midſt of *Ieruſalem* was civill wars, and without the ſame, the *Roman* Army made roads from *Ceſarea*, even to *Ieruſalem*, by the means whereof no man durſt go forth, leſt he ſhould fall into the enemies hands, nor enter into the Town to bring any neceſſaries thither. *Anani* being a perfect godly man, and ſeeing the commonwealth

wealth of *Jeruſalem* governed by the pleaſure of the Seditious, gave over his third part that ſtuck to him, to *Eleazar* his ſon, which was the firſt author of ſedition, and he that gave the firſt occaſion, and the cauſe of all the miſchief that befell in *Jeruſalem*, and in the whole Land of *Judea*. For he began a conſpiracy againſt the *Roman* Garriſons, and provoked *Iſrael* to Rebel againſt the *Romans*, and to lay hands upon them.

Wherefore there aſſembled unto the ſeditious *Eleazar*, *Jehudah*, *Chezron*, *Schimeon*, and *Chiſkihu*, young men of the Nobles of *Jeruſalem*. *Eleazar* with his company took the Temple, and the Courts about it, appointing of his men, ſome to be ſpies, and ſome to keep watch and ward about the Temple of the Lord.

But *Jehochanan*, who becauſe of the great reſort of the people unto him, was ſtronger than *Eleazar*, he took the market place and ſtreets, and the lower part of the City.

Then *Schimeon* the *Jeruſolemite*, took the higheſt part of the Town: wherefore his men annoyed *Jehochanans* part ſore with Slings and Croſs-bows.

Between theſe three there was alſo moſt cruel battels in *Jeruſalem* for the ſpace of four daies, without ceaſing or any breathing, and every day were very many ſlain, ſo that the blood of the *Jews* that were then ſlain, ran in every place moſt abundantly, through the Market-places and ſtreets, yea even to the Temple of

of the Lord, like unto a flood that had come of great ſhowres; and unto the threſholds of the gates of the Temple, the dead bodies overwhelmed one another by heaps, for no man buried them. *Jehochanan* having the middle part of the Town, had *Schimeon* on the one ſide of him, and *Eleazar* on the other.

But *Schimeon* had the beſt place; from whence he might annoy both *Jehochanan* and *Eleazar*. *Eleazar* did alſo what he could to endamage *Schimeon*. And *Jehochanan* that was in the middeſt, encombered them both, notwithſtanding to little purpoſe. For *Schimeons* company flung ſtones, and ſhot at them ſore: but when as *Jehochanans* part flung likewiſe at them, the ſtones rebounded back upon themſelves. Thus amongſt theſe three the battel was ſore, and encreaſed every day, that all men were in great terrour and fear thereof.

Then aſſembled to the Temple much people of the Prieſts and Elders, beſeeching theſe Inteſtine and Domeſticall enemies, not to pollute and defile the Temple with their ſlaughters, and were almoſt all ſlain for their labour. The ſame day was ſlain the Prieſt *Anani*, & *Joſhua* a Prieſt, both of the chiefeſt Prieſts. *Sechariahu* alſo the moſt faithfull Prophet of the Lord.

Then had the continuall Sacrifice ceaſed 36. daies: for ever until that time, was there ſome good men or other of *Jeruſalem*, that offered alway ſacrifice to the Lord.

But now when they would have continued it, and

and the Priests laid the sacrifice upon the Altar, the Seditious would run upon them and kill them, so that the Priests bodies and their cattel that they would have sacrificed, should fall dead to the ground together. They that resorted also out of the Country of *Ierusalem* for devotions sake, the Seditious slew, and utterly destroyed them, that almost no one of them was left alive.

Moreover, the dead bodies of men lay cast in the Temple, and that without number trod under feet: yea, the dead body of the Priest that was offering sacrifice, lay upon the earth together with his offering. And when any man would offer any sacrifice, straight way one or other of the Seditious would step to him and kill him, that the blood of the sacrifice and sacrificer, should be mingled together; In somuch that the pavement of the Temple being all of marble, was made so slippery with the blood and fat of them that were slain, that no man could go upon it without falling. And the Priest should no sooner lay hands on the sacrifice, but he was slain, and straight another dead body should fall upon him stranger or other, they spared none: So thus the dead bodies of the good and bad, clean and unclean, wicked and vertuous, theef and true man, lay one upon another, and their blood mixt together in the midst of the Temple, without respect of any man, of what degree or condition soever he were: Wherefore the fight and slaughter

slaughter waxt great, both in the Town, and in the Temple. Nay, whomsoever the Seditious overcame, they set fire on their houses also; whereby the fire took into the great men's houses that were nigh the Temple, and into the store-houses, whereas against times of necessity, and besieging of the Town, were laid up in store, corn, wine, and oyl, to the number of a thousand and four hundred store-houses, all filled full of victuals. For the Elders and other godly men, what time as *Vespasian* was in *Galilee*, they made up the doors of those Garner-houses, and laid in victuals into them, sufficient for two hundred thousand men twenty years, and now in this one battel of the Seditious they were burnt every one, stick and stone, which was a speedy cause of famine, and hurger in *Ierusalem*.

At the same time also, the Seditious pulled down and razed all the fair houses, and goodly buildings, that there should be no monument of any noble house, left to any in the City of *Ierusalem*. So thus you see at that time the Lord visited the Citizens of *Ierusalem* with four kind of plagues, sword, pestilence, hunger, and fire: besides this, a fift was added, the ruine and decay of all beautifull and glorious buildings. And whereseever a man turned him, there was nothing but desolation, pollution, (namely of the Temple and all holy things) uproars, without all rest and refuge; no help, no succour, but every corner of *Ierusalem* was full of howling,

ling, and yelling, wailing and weeping, ſobbing and ſighing of women, and children. Here ſhould ye hear the roaring & groaning of wounded men, not yet thorough-dead; there the mourning and lamentation of the Elders, younger children crying out for hunger; to be ſhort, moſt ſorrowfull oppreſſion of them that lived, done by the Seditious: Such lamentations were made every where, that happy and fortunate was he that before this day died, and unhappy and in a wofull caſe were all ſuch as remained alive to ſee this day.

All theſe things when I *Joſeph* heard tydings of, I tore my hair with my hands, and caſt aſhes on my beard, ſitting in great ſorrow on the ground, bewailing the miſery and calamity of *Jeruſalem*. And this lamentation made *Joſeph* upon *Jeruſalem*: How is the City (quoth he) laid waſt, that was wont to be more happy and more renowned than all the Provinces upon the earth? How is the City that was heretofore in ſuch highneſs and dignity, now brought under the foot, through the ſons of the Citizens thereof? Whereas ſometime was the dwelling place of the faithfull, now bear rule there ſuch men as provoke and ſtir Gods wrath againſt it, and turn it away from their God, waſting it as theeves. In the which ſometime remained the brightneſs of the Godhead, it is now become a by-word, and mocking-ſtock to the enemies, repleniſhed with blood of wounded and ſlain men. Inſtead of mirth, gladneſs

gladneſs, rejoycing, harps and pſalteries; is ſorrow, ſighing, heart-breaks, mourning, and penſiveneſs come in place. Even as heretofore the prieſts executed the ſervice of the Lord in offering ſacrifices; ſo likewiſe now, ſeditious perſons murthered godly and faithfull men: where was wont to be the dwelling place of moſt wiſe and prudent men, now it is made a common hoſtry of wicked murtherers & theeves. O Lord God of *Iſrael*, have not Angels in time paſt come down from heaven to earth to fight thy battels? Have not the floods of the ſeas perſecuted them, that perſecuted thee? Hath not the earth ſwallowed up them that deſpiſed thee, and the winds ſcattered them a-ſunder that made inſurrections againſt thee? hath not thunder from heaven deſtroyed thine enemies, and ſtars fought againſt thy foes? What means this therefore? and how cometh it to paſs, that thou hideſt thy face from us? to whom haſt thou delivered the ſheep of thy paſture? Look upon us our God, and behold thy people and inheritance, that thou broughteſt out of *Egypt* with a mighty power, and a ſtrong hand, with wonders and ſigns, leading them untill this day in thy faith; take pitty upon them in thy mercy, and extend not thy wrath againſt thy ſervants.

Where art thou *Moſes* the ſon of *Amram*? ſtand up and ſee thy people and flock of ſheep, which thou feedeſt all thy life with thy wiſdom; ſee how Wolves and Lions tear them; ſee how the *Iſraelites* are become foes to their own lives

lives and ſouls; yea waſters and deſtroyers are ſprung up of their own ſelves. Behold the people of GOD, for whoſe ſake thou lifted'ſt up thy ſtaff over the ſea, wherewith thou ſtruckeſt and divideſt it, that it was made dry ground, ſo the *Iſraelites* paſſed through, and eſcaped their enemies. Remember thy prayer, when as in time of famine, and lack of food, thou obtainedſt for them meat from heaven; and at the ſame time when they were weary of their lives for thirſt, thou broughteſt water out of the moſt hard rock.

Come forth *Aaron* moſt holy Prieſt of God, that didſt put thy ſelf between the living and the dead, to turn away the plague from *Iſrael*, and ſtaydeſt the deſtroyer that he ſhould not come nigh the living. Ariſe out of thy grave thou *Phineas*, that moved with ſuch fervency, didſt revenge the glory and majeſty of the Lord God of *Iſrael*; come and run through the Seditious in thy fury, which murther the people of God and his Prieſts. Awake thou *Ioſhua*, that didſt throw down the walls of *Jericho*, with the ſound and ſhout of thy Trumpets that the holy Prieſts held in their hands. Come now and ſee thy people that thou madeſt to inherit many Nations, and to conquer moſt puiſſant Kings, how they kill one another, how they further and help forward the Idolater to rule and have the Dominion of the holy Land, that thou gaveſt thy people *Iſrael* to inherit. Why ſleepeſt thou, King *David*? Awake, and come

come with the ſound of thy Pſaltery and Harp, ſing to thy holy Pſalms too. Ask account of thy ſweet words that are ceaſed from the mouthes of this people, and out of all mens mouthes, becauſe of the maliciouſneſs thereof. See how their Princes be transformed into enemies and deſtroyers: and do as thou diddeſt (good King *David*) that didſt give thine own life for theirs, ſaying, *Let thy hand, O Lord, be turned againſt me, and againſt the houſe of my father, and do not fall upon thy people to deſtroy them.*

Where art thou *Elizeus?* Come and ſee what thou canſt do, if thou canſt reſcue the remnant of *Iſrael*, and find them any gap to eſcape at. Didſt not thou by thy prayer bring the power of the *Syrians* to a Town of defence, and prevailedſt againſt them without dint of ſword or battel, and broughteſt them down, ſmiting them with blindneſs, that they turned their enmity towards *Iſrael* into love? Indeed, thou waſt he that vanquiſhedſt the *Syrians* by thy prayer, that they fled for fear of the ſame.

Now therefore ye heard-men of *Iſrael*, aſſemble together, and liſten with your ears, and hear my words that I will ſpeak in your ears this day. Tell me, What is become of your prayers that ye have made for the people of *Iſrael*, to defend and turn away from them all wrath, indignation, tribulation, fury, and inviſions of evill ſpirits? How is it that now ye

ſee not the Sanctuary turned into a vile ſink of blood? for the dead bodies of Prieſts lye in midſt of it. The holy City *Jeruſalem* is become a ſtrange City, as though the name of the Lord had never been in it: and the Sanctuary of the Lord is in that caſe at this preſent, as though the Godhead had never dwelt therein: for the Temple is turned into a den of theeves, a lodging of Seditious perſons, a rabernacle of cruel murtherers. And who ſoflieth thither for refuge, there they be ſlain: and theSeditious have murthered in the midſt there of *Anani* the high Prieſt, and *Joſhua* a Prieſt alſo, that were Princes and chief Prieſts, the moſt reverend amongſt the people of God; whom ere this, Kings and Nations had ſued to, and deſired their favour, but never caſt their ſlain bodies in the midſt of the Temple. The Nobility alſo of *Jeruſalem*, the Elders of *Jude* the Sages of *Iſrael*, whoſe friendſhip Kings and Nations have ſought after, and deſired to make peace with: they lye now ſlain here and there in the midſt of *Jeruſalem*, are meat for the foules of the ayre, and beaſts of the field, to dogs and ravens, becauſe there is no man to bury them.

Theſe died not for their offences, but becauſe they found fault with the *Iſraelites* when they ſinned. How are they ſlain in thee (O *Jeruſalem* thou holy City, renowned throughout the whole earth) all juſt men, all holy men whom the Seditious have overcome, thoſe helhound

hellhounds, and blood-ſuckers, that have brought all theſe evils upon thee? how are the Prieſts of the Lord, and his Prophets ſlain, amongſt thoſe holy men? For, before the holy Temple, was the Prophet *Sechariahu* that juſt and holy man, butchered and murthered, yea, without all buriall, neither was his blood covered with earth, but yet ſtill wandreth about and cryeth in thee. The blood of *Anani* alſo and *Joſhua* the chief Prieſts, was yet never covered, which were both ſlain in thy Temple, as men be wont to kill theeves: yea, the blood of the godly young men, and valiant, that would have revenged them, was ſhed alſo by the Seditious, like floods of water. How are the hearts of the people turned ſo aukwardly, that they will bear no admonition of juſt men? but are like unto blockiſh Images, that neither ſee, nor hear, nor yet underſtand any thing. All beaſts be they never ſo brutiſh, all plants, and things that grow upon the earth, withſtand them that invade them to do them injury, and endeavour to avoid the force of their enemy: but thy children that thou keepeſt within thee, are changed into enemies, and one brother murthereth another with the ſword. Where is now thy valiantneſs, thou that never wouldſt bow to bear the yoak of the Gentiles upon thy ſhoulders, but haſt caſt away the bondage of the *Egyptians*, *Philiſtines*, *Aramites*, *Aſſyrians*, *Chaldees*, *Perſians*, and *Medes*? Where is the ſtrength that God gave to the *Chaſmonanites*,

that with a very ſmall company defended thee, and prevailed againſt the great and puiſſant Army of the *Greeks*, deſtroyed the ſtout ſouldiers of *Babylon*, vanquiſhed the mighty Army of the *Perſians*, ſlue *Kamitiatus* and *Antiochus*, and purſued their Armies, making great ſlaughters of them, filling all places full of dead carcaſes of the Gentiles? They would not be ruled by ſinners, but ventured themſelves to die, offering their lives, not for their ſons and daughters, but for the Sanctuary of the Lord and his Temple, leſt it ſhould be polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and bloſſomed in the daies of gladneſs? Now is both the ſpring withered, and the rod it ſelf alſo. The rod of faith is withered, the rod of the Kingdom, the rod alſo of thy people, whence the holy Law is taken away; neither is there any man that can tell where to draw any waters of thy Heavenly mercy. Alas, the merciſull men that have been in times paſt to their brethren, both alive and dead; how are they now turned into moſt cruel tyrants, and have mercy of no man? Where is the multitude of their mercies, wherewith they were wont honorably to bury their dead? Now the corſes of their dead bodies cover the face of the whole earth, and there is no body will vouchſafe to bury them: yea, they that would cannot be ſuffered, but ſtraightwaies come others to them that kill them before they can

can do it, ſo that they alſo die and lie unburied, and are ſtrewed about here and there in the fields. Such is the guiſe in thee now adaies, neither the father to bury the ſon, nor the ſon the father; the Seditious watch ſo diligently thoſe that be dead, leſt any man ſhould bury them, which if they do, they are alſo ſlain by them, and lie unburied themſelves. The Temple of the Lord that is in thee, which was wont to ſmel ſweetly of ſpices, anointings, and perfumes, how is it now choked with carrion-dung, and moſt peſtilent ſtinch of dead bodies, and blood of the wounded? Thy ſtreets are ſtrowed full of dead men, ſome run-through with glaves and javelins, and other dead for hunger: yea, they that remain yet alive in the City are as good as dead alſo, and may be taken for no leſs: For they are weary of their lives, becauſe of the peſtilent damp of the dead bodies, the outragiouſneſs whereof, hath caſt many into moſt dangerous diſeaſes, and hath been the death of numbers already.

This may worthily ſeem to be it, that *David* the anointed of the God of *Jacob*, the pleaſant and ſweet muſical Poet of *Iſrael*, ſpeaketh of; *Lord, the Gentiles are come into thine inheritance, they have polluted the Temple of thy holineſs.* And would to God it had been the Gentiles only that had exalted themſelves againſt thee, and polluted thus the holy Temple that is in thee: *For in the maliciouſneſs of an enemy, a man findeth the half of his comfort; but in the malice of a friend*

there is no comfort at all. Yea, the very children that thou haſt bred, brought up and promoted, the ſelf ſame have ſtuffed the Temple of the Lord that is in thee, with unburied carcaſes, every man killing his neighbour, and the Seditious ſuffering no man to bury them, but ſlaying all that attempt to beſtow any ſuch work of mercy upon the dead, in ſuch ſort, that they fall dead upon the corpſes which they would have buried; and by that means both the corpſes lye caſt out into the field, no better than the carcaſes of brute beaſts that be found in deſart places. Yea, the iniquity and cruelty of thy Citizens (O *Jeruſalem*) is grown ſo far, that they were not content only to kill their neighbours, but they muſt alſo hew their miſerable limbs in pieces, for elſe they thought they were not ſufficiently revenged; although that in ſo doing many times the ſtinch of the dead, took worthy vengeance again of the living, by caſting them into incurable diſeaſes. All theſe evills are come upon thy people, becauſe they have forſaken the law of the Lord, and have tranſgreſſed the Covenant that he made with their brethren; becauſe alſo they have ſinned againſt the Lord God of their fathers, in ſhedding the blood of juſt men, and innocents that were within thee, even in the Temple of the Lord. And therefore are our ſorrowfull ſighings multiplied, and our weepings daily increaſed, for that we have been the cauſe of all theſe evils that are befallen us, and are not yet ended. O Lord our God, our

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sins are gone over our heads, and the wicked acts that we have committed in thy sight are innumerable. The Lord our God is righteous, it is we that have rebelled against his will; we have prophaned and unhallowed his Law, we have broken his Covenant, and ever the more that his wrath kindled against us, the more have we transgressed against him. Wherefore to him belongeth justice and judgment, he hath worthily powred the fury of his displeasure on us; to us only belongeth shame, as we have abundantly at this day: But he will once turn again and have mercy upon us, vanquish all our sins, and cast them all into the deep bottome of the sea, so be it.

After these things, the third day of the first month, in the first year of the reign of *Vespasian*, *Titus* his son took muster of his men in the plain of *Cesarea*, to know the certain number of them, which he had not done afore, since his fathers departure; and he found them very many, insomuch that they seemed almost to cover the earth. This done, he took his journey from *Cesarea* with his people, and came to *Samaria*, where the Citizens received him with great joy, and much honored him, wherefore he spared them, and did them no harm.

From thence he came to *Ajelona*, thirty furlongs from *Jerusalem*, there he pitched his tents, and leaving them there, took six hundred horsemen with him, and came to *Jerusalem* to view the Town, to know of what height

the walls were of, what ſtrength there was in the Town, eſpecially of the Seditious, of whom every where great rumour was; finally to receive peaceably all ſuch as were deſirous of peace. So when he came to the wall he ſaw no man, neither to go out nor in; for the gates were ſhut up, and the Seditious had laid an ambuſh without the Town to trap *Titus*, who went ſomewhat before accompanied with a few, the reſt following a pretty way behind. While therefore he was in viewing the walls, the Seditious iſſued out of their ambuſh that they had laid nigh unto *Ajelona*, and ſet upon the back of *Titus* men behind. Then iſſued another Party out of the Town, ſo that they had *Titus* between them, and running upon him, ſeperated him from his men, and environed him on every ſide; where they ſlew ſixty of his men, and might have ſlain him alſo, ſave that they coveted to take him alive. *Titus* ſeeing himſelf beſet, and forſaken of his own men, that thought it was impoſſible for him to eſcape, perceiving alſo that they went not about to kill him but to take him alive; moreover, that he could in no wiſe eſcape, except he would make an irruption and run through their bands; he took a good heart unto him, and valiantly brake through, ſlaying whomſoever came in his way to lay hands on him, and ſo he eſcaped. If they had intended to have ſlain him, they might have done it, but being deſirous to take him alive (as he ſaid) they abſtained from ſtriking him, and

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ſo they loſt him: And God did not deliver him into their hands, that by him he might ſcourge *Iſrael.* But the *Jews* ſeeing him to be thus eſcaped, repented ſore that they had not killed him; ſaying one to another, What meant we that we killed him not while we might? it was ill done of us. Therefore they purſued him, hurling and ſhooting after him with Engins of war, but they could not overtake him, for God preſerved him, that he might afterward deliver *Jeruſalem* into his hands. So he returned to *Ajelona*, and perceived the hearts of Kings to be in the hands of God.

The next morning brought *Titus* all his Army to *Jeruſalem*, determining to encamp himſelf upon the Mount *Olivet*: wherefore he firſt ſpake unto his ſouldiers in this wiſe. *This day ye go to fight againſt a mighty Nation, whoſe warriours be as ſtrong as Lions, valiant as Libards, and nimble as Fawns that run in the Mountains, to overturn Chariots, and ſuch as fit upon them. Now therefore take good hearts unto you, and be courageous, for it behoves you. Do not think them to be like the Nations that heretofore ye have had to do withall: I my ſelf have experience otherwiſe of their valiantneſſe and ſleights of war.*

This ſaid, he marched in aray moſt ſtrongly, that they ſhould not be ſcattered aſunder, and gave them charge, eſpecially to the Vangard, to take heed of ſtumbling upon Wells and Ciſterns, whereby they might be hindred, for as yet the day was ſcarce broken: and beſides this,

this, *Titus* had knowledge how the *Jews* fearing of his coming had digged ſecret trenches and pitfalls. Wherefore to avoid them, he led his hoſt to Mount *Olivet*, in which place it never came in their minds to dig.

Therefore when he came to the Mount *Olivet*, he encamped there againſt *Jeruſalem* right over againſt the Brook *Cedron*, that ran between the City and the Hill, and many times ran very ſhallow. *Titus* Camp was about ſix furlongs from the Town.

The next morning they of the Town ſeeing *Titus* to be encamped on the Mount *Olivet*, the Captains of the Seditious with their Companies aſſembled together, and fell to agreement every man with another, intending to turn their cruelty upon the *Romans*, confirming and ratifying the ſame attonement and purpoſe, by ſwearing one to another, and ſo there was peace amongſt them. Wherefore, joyning together, that before were three ſeveral parts, they ſet open the gates, and all the beſt of them iſſued out with an horrible noiſe and ſhout, that they made the *Romans* afraid withall, in ſuch wiſe, that they fled before the Seditious, which ſuddenly did ſet upon them at unawares. But *Titus* ſeeing his men flee, rebuked them, ſaying, *Are ye not aſhamed of this timourous cowardlineſs, when ye are ſo many, and a hundred for one of them? What ignominy is it, ſo many to be repulſed of ſo few?* Wherewithall *Titus* ſtayed them, and brought them manfully to withſtand the *Jews*, ſo

ſo that very many were ſlain on both ſides. But the *Romans* were not able long to abide the force of the *Jews*, albeit that *Titus* with his choiſeſt and moſt valiant ſouldiers did manfully keep their ground, and never retreated. *Titus* alſo laboured and encouraged the reſt to fight: but they were ſo diſmayed, that they wiſt not what to do. For to forſake *Titus* they were aſhamed, and to reſiſt the violence of the *Jews*, they were not able. Notwithſtanding *Titus* and all his Company made his party good againſt the *Jews*, who at length left the field, and withdrew themſelves towards the Town. Then *Titus* being wroth with his ſouldiers, that they had fled from the *Jews*, ſaid unto them: *Shall I not be revenged of theſe* Jews? *Shall ſo few of them put us to flight, not able to ſtand in their hands? and will ye flee or retreat, ſeeing me abide by it?*

The next day *Titus* took all his Army, ſave a few that he left in his Camp to keep his baggage, and went down the Mount *Olivet*, ſetting his men in battel aray, even againſt the gates of the City.

Then exhorted he them to play the men, and although they were come down the hill, yet they ſhould not fear the *Jews* concerning their Camp that they had left behinde them, for the Brook *Cedron* (ſaith he) is between our Camp and the *Iſraelites*. With theſe words they were encouraged, and determined to encounter with the *Jews* under the walls hard to the gates of

of the City, trusting to the safegard and defence of the Brook *Cedron*.

The Captains of the Seditious likewise used policy: for they dividing their men, sent one company to passe suddenly the Brook *Cedron* to invade and spoil the *Roman* Camp that was left in the Mount *Olivet*. These therefore went and fought with the *Romans* upon the Mount, and drove them out of their Camp.

Titus looking behind him, and perceiving that the *Jews* had gotten over the Brook, and were in hand with his men, he was wonderfully afraid, seeing himself environed with battels on every side.

They within the Town, when they saw their fellows once at the Mount *Olivet*, they opened the gates, issued out with all their power that was left in the Town, and encountred with *Titus*, where he had set his men in array over against the gate, where they made a great slaughter of the *Romans*, which (desirous to avenge the shame gotten the day before) fled not, but stoutly withstood their force. Also the *Jews* took heart to them, fought manfully, and beat down the *Romans*, so that at length they betook them to flight toward Mount *Olivet*, and in their flight many of them were slain by the *Jews* that pursued the chase. Upon this, divers of *Titus* souldiers (seeing themselves beset both before and behinde) counselled *Titus* to flee with them to the Mountains to save his life, lest he should be slain by the *Jews*, and they

they all together with him. For thou (ſay they) art a great Lord of many Kingdoms, and God ſhall one day bring thee to the Imperial Crown of our Lord thy father: Now therefore if thou ſhouldeſt be ſlain of the *Jews*, we are all but dead; and what good ſhould thy death do, either to thy ſelf, or to others, to be ſlain like one of us? *Titus* would not be ruled by them, nor receive their counſel, but kept his ground boldly, without once turning his face, ſaying, *I will chooſe rather to die with honour, than to live with ſhame:* And with that he ruſhed upon the *Jews* that were nigh him, and compelled them to recoyl.

When the *Jews* that had environed the *Roman* Camp, ſaw that, they left the *Romans*, and came flocking about *Titus* by routs, aſſailing him on every ſide, indeavouring alſo with all their might to overcharge him; Where in that place was a ſore and vehement fight, and much people ſlain on both ſides; yea, *Titus* eſcaped narrowly from being ſlain in that fight, and had died indeed, if certain of his valiant ſouldiers had not returned unto him, and reſcued him out of the *Jews* hands. That day were the chief of *Titus* ſouldiers ſlain: Then the *Jews* retired to their place at the walls ſide.

They alſo who went to the Mount *Olivet*, returned homeward by the Brook *Cedron:* the *Romans* ſeeing that, purſued them; whereupon the *Jews* returned again upon the *Romans*, who fled by and by: Thus the *Jews* put the

Romans

Romans to flight thrice upon one day.

It came to passe then, that the external wars paused, and intestine civil wars returned most terribly amongst the Seditious at *Jerusalem*. For upon the first day of the high solemn Feast of Passeover, Captain *Jehochanan* and his men came into the Temple of the Lord, where he was honourably received of the Priests and Elders, with the rest of the commonalty. And when they were within, they cast off their upper garments, under which they were armed with coats of fence, and swords tyed to their thighs. After that they beset the doors, and laid hold of the Priests, slew them and the people also, their hearts were so cruelly bent against their brethren; neither regarding the reverent countenances of old men, nor inclining to the prayers of them that besought them, without sparing women or children, no not the sucking babes.

This done, *Jehochanan* stood up, and openly protested, that neither *Schimeon* nor *Eleazar*, nor any of the rest of the Captains of the Seditious, nor any man else, should have the soveraignty in that City but he. The other hearing that *Jehochanan* had wrought such displeasure to the people of God in the Temple, rose together, and slew very many of *Jehochanans* part; but in the mean season, what of the one part, and what of the other, the *Israelites* went to wrack, and were slain in great number.

Tydings

Tydings came to *Titus*, how the *Jews* were at odds among themselves, and slew one another daily; whereat he rejoyced greatly, and came with his whole host to the Town, where he found certain *Jews* without, that had fled, because of the rage of the civil wars. When they saw *Titus*, they came and besought him to enter the Town, and deliver them from the cruelty of the Seditious, and they would be his servants, for these wars had made them almost weary of their lives. Yet *Titus* gave little credit to their tale, although they used many words to perswade him that it was true. For he remembred that within three dayes afore, he saw the *Jews* fight against him eagerly, all with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst them: Wherefore he would not trust their words, in that they required succour, and offered to yield. And as they were thus debating the matter, suddenly they heard an uprore in the Town, and wonderful hurly burly; some crying, Open the gates, & let *Titus* come in, other cryed, Shut the gates, and let not the *Romans* come in. Then certain upon the walls called to the *Romans*, speedily to come unto the Town, and they would then open the gates, that they might enter in; requesting the *Romans* to deliver them from the tyranny of the Seditious, lest (say they) we should be all slain by the hands of these ravinous, and cruel Seditious persons. The *Romans* therefore ran to the gates, and when they

they approached nigh to the walls, and were come within danger, the *Jews* hurled stones from the walls, and shot arrows at them, slaying very many of the *Romans*. The other *Jews* also that were without the Town, and had besought *Titus* to deliver them from the hands of the Seditious, began again to assail the *Romans* that were gone to the walls, with much force, that many of them they slew, the residue they put to flight, and the *Jews* followed the chase almost to *Ajelona*.

Then the *Jews* mockt and flouted the *Romans*, calling them fresh-water souldiers, men of no experience, and innocent fools, that never saw the trains of war before; clapping also their targets, and shaking their swords against them in mockage. The *Roman* Captains seeing these things, they took great disdain at the matter, and in great ire would have turned back upon the *Jews* again, had not *Titus* caused the retreat to be sounded. Upon this, *Titus* assembled all his Counsellours, Captains, and Souldiers together, and said unto them in this wise. I have a sufficient trial, and understand well enough your valiantnesse and courage (most worthy men and souldiers) which far passeth the strength and man-hood of all other Nations, and not only in this most excellent vertue do ye excell, but also in knowledge and sleights of war, in wisdom and forecast ye have been chief of all other; Now therefore, brethren and friends, I marvel not so greatly

the *Jews* ſubtilty and craft in their ſwearing to you, for the perſwading of a thing, and after keep not their oath: but this ſeemeth wonderful unto me, that ye ſuffer your ſelves ſtill to be deceived of them, and to be ſlain by their wiles. For all the wit ye have, could not deliver you out of their ſnares, but now yet again the third time ye have approached the walls, and this is the third time ye have been put to the foyl for your labours. And all this cometh, becauſe ye will not be ruled by me, but tranſgreſſe your General and Lords commandment. But now, my Brethren, take heed what ye do hereafter, it becometh you not to diſobey my words, which ye have done often times. Do you not remember a certain Nobleman of our Country, in the wars of *Auguſtus Caſar* againſt the *Perſians*, how he put his own ſon to death becauſe that contrary to his Fathers commandment (who was grand Captain of the Army under *Auguſtus*) he had fought with his enemies, yea although he killed three *Perſians*. But what ſpeak I of once? Ye have oftentimes ſet light by my commandments, skirmiſhing daily with the *Jews*, and that without all diſcretion, raſhly and out of order: whereby you may gather, your enterpriſes have no good ſucceſſe. If you continue theſe manners, it ſhall redound unto your own diſhonours. Wherefore it were better for you to leave off theſe doings, and lay away your pride, contumacy, and ſtubbornneſſe: which if ye do, things ſhall be in better ſafegard.

Much more ſpake *Titus* to his men, rebuking them ſharply, not mentioned here, but decla-red at large in the Volume that we writ unto the *Romans*. When he had ſaid theſe words, his Princes and Captains fell every one proſtrate to the earth, and beſought pardon of him for their raſhneſſe, in that they had ſo unadviſedly, and without order againſt his mind, encountred with the *Jews*.

Then *Titus* taking pity of them, pardoned them, requeſting them to beware hereafter that they commit nothing againſt his commandment, neither in word nor deed, and ſo doing, they ſhould have his favour, and avoid his diſpleaſure, and danger of death for the contrary; but if they refuſed to do it, he would not ſpare any man whatſoever he were that ſhould tranſgreſs his commandment, but put him to death, and give his body to be eaten of the fowls of the air. They anſwered with one voice, We are content with theſe conditions, and will do whatſoever thou ſhalt command us.

After this, *Titus* conſidering how earneſtly the *Jeruſolemites* were ſet one againſt another, how they were become ſuch cruel enemies, that each of them conſpired others death, he cauſed the pits, ciſterns, and trenches that were about *Jeruſalem*, to be damn'd up, and ſtopped with earth, that the wayes might be levelled for his Army. This done, he encampt himſelf nearer the walls. Againſt which attempt the *Jews* iſſued not out of the City after their accuſtomed

cuſtomed manner, to put them back from the walls. For *Schimeon* was otherwiſe buſied, he had entertained ten thouſand men of the beſt of the Seditious *Jews*, and joyned himſelf to *Jacob* the *Edomite*, Captain of nine thouſand *Edomites*, with whom he had made a conſpiracy, utterly to deſtroy Captain *Jehochanan*. And ſetting upon him, they compelled him to flee into the court of the Temple, where he remained in the gate of the entrance of the Temple, with eight thouſand and four hundred good men of war, all well appointed in jacks.

Eleazar alſo was againſt him, and joyned with *Schimeon*, becoming an enemy to him that before had ſaved his life, and ſo they both together aſſailed *Jehochanan*, neglecting the defence of the Town. By this means the *Romans* encamped themſelves about the walls at their pleaſure, raiſing Towers, and caſting Trenches to plant their battering-Rams to beat down the walls.

The common people of the *Jews*, that were under the rule and Government of the three Seditious Captains, namely *Schimeon*, *Eleazar*, and *Jehochanan*, (which although they were ill enough all, yet the tyranny of *Jehochanan* far paſſed *Schimeon*, and *Schimeon* was far worſe than *Eleazar*, though *Eleazar* was the head Authour and firſt beginner of ſedition in all *Israel*,) were amongſt them as ſheep ready to be killed. For the foreſaid ſeditious Captains, drew the people at their pleaſure, and divided

them into bands, casting lots upon them Who should have which; so that one had another's men, and another man his. And this did they not only with their own men, but also with all the rest of the people, in such wise, that when the *Romans* made any assault, then joyned they together as one man to resist the *Romans*; to whom when they had given a repulse, then would they return to their civil wars, and fall together by the ears among themselves.

Extreme and dreadful was the civil conflict at that season, between the foresaid Captains, and so sore, that the blood streamed down the channel out of the gates of *Jerusalem*, like as a brook that runneth out of a fountain and welspring. The *Romans* seeing it, were moved with much pity, so that they wept bitterly. But *Joseph* that was among them was stricken with so great heavinesse, that he burst out into a sorrowful lamentation, lifting up his woeful voice in this wise.

Alas, alas, Jerusalem, *the city of the great King, How shall I now call thee at this day? or what name shall I give thee? Sometimes thou wast called* Jebus *of* Jebusæus, *that builded thee first in all this Land. After that thy name was* Zedek, *that is, Justice; whereupon King* Jeho ram *was called* Melchizedek, *for he was a righteous King, and because he reigned in thee with justice, therefore was thy name* Zedek: *The righteousnesse had abiding in thee, and thy bright star that shined in thee was* Zedek. *Moreover*

in his time wast thou called Schalem, *as the Scripture witnesseth, and* Melchizedek *King of* Schalem; *and that because the equitie of the people that dwelt in thee was then fulfilled. For at that time* Abraham *our father of worthie memorie, fell to worship God in thee, and to take thee to his inheritance, to plant in thee the root of good works: Whereupon the Tabernacle of God remaineth in thee to this day, as it was revealed unto the same our father* Abraham; *In thee* (say I) *is the Sanctuarie of the Lord. For in that place did* Abraham *bind his onlie son upon the top of one of the hills that is called Mount* Moriah, *holie and hallowed; and therefore art thou called* Jerusalem, *because our father* Abraham (of famous memory) *called the place of the Sanctuarie* Adonajureth, *The Lord shall see; then thy late name being* Schalem, *this joyned to it, made it* Jiereshalem. *For the Lord God shall behold the place of thy Sanctuarie, at what time it shall be* Schalem, *that is, pure, uncorrupt, without black, or spot; but whensoever it is polluted or defiled, as it is at this day, then will he turn away his face from it.*

Furthermore, thou art called Jerushalem *therefore, because that whoso understands the dignitie, and worthiness of the place wherein thy Sanctuarie shall bid the Angels of heaven to teach in it the doctrines of the holy Ghost, and the spirit of wisdom and understanding, wherewith little children, and the unlearned in thy Land, may be made wise. He also that ministereth in the Temple, had on a garment of four colours, Scarlet, Violet, Bysse,*

and Purple. Scarlet in respect of the heavens that be above the firmament. Violet and Byſſe colours (which he made of flax) becauſe of the earth of which they came. Finally Purple, in reſpect of the ſea where Purple is gotten.

Therefore when as the Prieſt came into the Temple to miniſter, apparelled in theſe four colours, he ſaid before the Almighty God; I am come to preſent my ſelf here in thy ſight (O Lord of the world) in four kinds of colours, that repreſent the parts of thy world, and in ſuch wiſe do I appear before thee, as though I ſhould bring all the whole world into thy ſight: Moreover, the aforeſaid apparel was garniſhed with pure gold, and precious ſtones, after the liken eſſe of the Tribes of the ſons of Jacob, *who was called* Iſrael; *that in that garment, he might have the ſoveraignty before the Angels that be above, and by them prevail to bring the vertue of the holy Ghoſt; by the which they ſhould obtain wiſdom that dwell in thee, and proſper in their ſtudy, and faith that they might have wiſdom and underſtanding together: His loyns alſo were girded with linnen flops, wherewith he covered his ſecret parts (for it becometh Prieſts moſt of all other perſons to be ſhamefac'd and baſhful) eſpecially when he ſhould miniſter in the two Sanctuaries, the outer, and the inner, which is the* Sanctum Sanctorum, *or holieſt of all. In the outer, the Prieſts miniſter as the High Prieſt commandeth them: but in the inner, that is the* Sanctum Sanctorum, *entreth no man ſave the High Prieſt only, and that but once a year. For in it was the Ark of the Cove-*

nant

nant of the Lord, in which were laid up the two Tables of the Covenant that God made with the people in Mount Sinai. There is also the Rod of Aaron, that flouriſhed and brought forth leaves. All theſe were in the Temple whiles it was yet ſtanding. Over againſt the Sanctuarie, were fourteen ſtairs or ſteps, upon the which appeared the miracle to King Ceskiahu.

And thou Jeruſalem at that time waſt ſtronger than other Cities, Lady of Provinces; for great Kings and Princes builded thee. King Herod much exalted thee, raiſing thy walls high; and beſides that alſo, defended thee with other walls, that he named Antochia, of Antochias a Roman, who gave liberally much monie toward the repairing of the ruines and decayes that were in thee. How cometh it to paſſe therefore that thou art brought thus low? and the Gentiles have the rule over thee now, and beſiege thee, raſing thee, and caſting thee down? yea, they are now in the midſt of thee. Wo be to us for our ſins: for, the heavineſſe of thy ſtrength is daſhed, thy Sanctuarie is troden under foot, and made a ſink of the blood of ſlain perſons. Drink now off thy cup (O Jeruſalem) with thy Daughter Sion, drink I ſay, the cup of vexation and grief together with her, for yet the time ſhall come, that viſions ſhall be revealed, and redemption alſo it ſelf, that thy Children ſhall return to their Coaſts, with the health of their Redeemer. Then ſhall be the time of friendſhip, and then ſhalt thou drink the cup of health and conſolation.

After that, *Titus* went to view what way he might beſt aſſault the City, and as he deviſed with himſelf, he eſpied a plain on that ſide where the Sepulcher of *Jehochanan* the high Prieſt was. Where he ſtayed a while, and ſent one of his Captains that were there with him, called *Nicanor*, to parly with the *Jews*, that were upon the walls, to move them to peace, willing him to ſay thus unto them; Friends, my Lord *Titus* is deſirous to ſpare you, and to make a League with you, that you might be at quiet, and out of this danger of deſtruction; and if you be ſo diſpoſed to conſent thereunto, *Titus* ſhall make a League with you before it be yet night. *Nicanor* went and ſpake with the people in ſuch wiſe, as *Titus* had willed him. The *Jews* gave him no word of anſwer, but held their peace; wherefore *Nicanor* ſpake to them again, and as he was talking to them, one from the walls ſhot him with an arrow, and killed him. Whereat *Titus* was exceeding wroth, that they ſhould ſhoot at his Captain offering them peace, and his death grieved him marvellouſly: Wherefore he commanded Ladders, Brakes, Slings, battering-Rams, and other Engins of War, to be brought to aſſault the Town. So the ſouldiers brought a battering-Ram to batter the walls, and planted it upon a Mount accordingly.

The *Jews*, ſeeing that, were ſore afraid; wherefore the three Seditious Captains joyned themſelves in friendſhip, and forthwith

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opening the gates, iſſued out, and beat the *Romans* from their Pieces and Engins, that were now ready addreſſed, ſetting fire on the Ram, ſlings, and all the other engins, a few excepted, which *Titus* and his men ſaved from the fire.

In this conflict, the men of *Alexandria* that ſerved *Titus*, behaved themſelves like tall fellows, in the reſcuing of the ſlings from the *Jews*; yet the *Jews* prevailed, and got the upper hand of them, till *Titus* came with a ſtrong power of choiſe men to ſuccour the *Alexandrians*, where twelve of the ſtouteſt *Jews* were ſlain.

In the ſame skirmiſh *Jebochanan* a Captain of the *Edomites* that came to aid the *Jews*, was ſlain by an *Arabian* that came behinde him, and ſhot him with an arrow, whiles he was talking with the *Romans* that intreated him to come to them: For whom the *Edomites* mourned and lamented ſore, for he was a good man of war. The next night certain of the Seditious, chiefly of *Jebochanans* and *Schimeons* company, iſſued out, and came to the three woodden Towers that *Titus* had erected before the walls, to view out of them the Town, and to ſee what the *Jews* did: within which, were placed, and without alſo, a ſtrong party of able ſouldiers for their defence; Upon thoſe without fell the *Jews*, and ſlew many; the other fled to *Titus* Camp. The *Romans* that were in the Towers, knowing nothing of the matter, and truſting to them that were

were ſet about the Towers for their ſafe-gard, ſlept all the night: After the *Jews* had thus ſlain the *Romans* watch, and put them to flight, they came to the Towers with ſaws, and cut the feet aſunder, ſo that they fell ſuddenly together with them that were within, which were very many, and ſlue them every one; *Titus* hearing the alarum, and the craſhing of the falling of the Towers, was ſore afraid, and all the whole Army; and not knowing what the matter was they durſt not ſtir toward it, ſo the *Jews* returned ſafe into the Town.

On the morrow, *Titus* brought his whole power to the walls, and while the *Jews* were at contention in the Town, he addreſſed another Ram, wherewith he ſuddenly ſtruck the outer wall, and battered it through: whereupon the people that warded that wall, were forc'd to withdraw themſelves within the ſafe-gard of the ſecond wall. Then *Titus* commanded his ſouldiers to raze to the ground that wall that he had pierced, and to carry away the ſtones thereof, that there ſhould be no let nor hinderance to his men; This was the moſt ſubſtantiall and ſtrongeſt wall of all, thicker than both the other, and was builded by *Herod*: The *Romans* labouring earneſtly in the defacing of the outer wall, were ſlain in great number by the *Jews* from the middle wall, before they could finiſh their purpoſe. The chief of the *Jews* perceiving that *Titus* had not only taken, but alſo quite pulled down the utter wall, and how

how there was now but two walls left about the Town, it went to their hearts, and made them look about them: Therefore the Seditious began now earnestly to think of unity, and concord among themselves, so that they divided the Town amongst them into three wards. *Jehochanan* was appointed to that ward that is on the North part of the Temple, beside the *Antochia*; that part of the Town that was toward the Tomb of *Jehochanan* the high Priest, was assigned to *Schimeon*; to *Eleazar* was committed the keeping of the wall. These exhorting one another to play the men, did valiantly resist the *Romans*, so that the conflicts then began to be sore and hard. The *Romans* for their renown and fame, laid on stoutly, and the *Jews* again stuck stiffely to their defence, seeing their end at hand if they were slack. *Titus* now and then exhorting his souldiers to play the men, promising them that would valiantly make any enterprise upon the *Jews*, abundance of gold and silver, and much honour withall. Then stept forth one of his souldiers named *Longinus*, and put himself amongst the routs of the *Jews*, that were issued out of the Town, where he slew a couple of the chief of them, and presently recovered himself again within the array of the *Romans*; but the *Jews* shrunk not from the *Romans*, for they were in a fervent rage and wonderfull disdain; and to further their courage, *Schimeon* came to his men, and cryed unto them with a loud voyce saying; For

the reverence of God (friends) flee not this day; whosoever doth flee, let him be sure he shall dye for it, and his house be destroyed.

Titus also admonished his to keep their array, and not to give back to *Schimeon*. Then went he himself to that part of the Town where *Jehochanans* ward was; there he caused a battering Ram to be planted, and bent against the wall, (for there was a very large Plain.) There was at that time in *Jerusalem* one called *Kantor*, who got to him a company of the Seditious, and shot from the walls into the *Romans* Army, where he slew very many, and compelled the rest to retire. This *Kantor*, with nine other tall fellows, whereof he was the *Decurion*, defended one part of the Town: Now as the *Romans* bended the Ram to batter the wall, *Kantor* cryed unto *Titus*, I beseech thee, my Lord *Titus*, be mercifull unto this most famous City, that is almost beaten down already, do not deface it utterly, but take pitty of the Sanctuary that is in it, and destroy not the habitation of the Lord God: *Titus* at his request commanded his men to stay, and to leave off battering the wall; Then said he to *Kantor*, Come forth hither to me, and thou shalt save thy self, I will pardon thee, thou shalt not be destroyed; *Kantor* answered, I will see if I can perswade these my fellows to come with me. But he did it upon colour, for none other cause, than craftily to trifle out time, whereby he might cause *Titus* to leave off the assault for a while; So he spake unto his fellows

lows which knew his mind, that the *Romans* might hear, Let us go down and flee to the *Roman* Army; Then they drew out their swords as though they would kill him, and striking upon his harness, he fell down to the ground in the sight of the *Romans*, which were ignorant of his deceit. Then one of the *Romans* let flye an arrow, that wounded *Kantor* upon the face, and glauncing from him, slew another that stood by him: Then *Kantor* cryed out, What do ye? will ye shoot at us that desire to be at peace with you, which ye granted your selves, and now will break your promise that ye made unto us? Is this the reward, my Lord *Titus*, that thou rendereſt me, for going about to flee unto thee, that thy souldiers should shoot at me, hearing me require conditions of peace? Now therefore, my Lord, may it please thee to send hither some man of honour, to whom I may come down and receive assurance of thy promise, to be as one of thine own men: *Titus* thinking he meant good faith, spake unto *Joseph*, willing him to go and make peace with the *Jews* in his name, then to bring him unto him, that he might find safe-gard of his life, from the common destruction; *Joseph* answerd, Why wilt thou send me? What have I offended thee? Have I not ever done thee true and faithfull service? Therefore if thou bear me any good will or favour, send me not unto him whom I cannot trust. For *Joseph* mistrusted some subtilty, knowing *Kantor* afore. So *Titus* sent

sent one Captain *Jiarus*, who said unto *Kantor*, Come down and let us go together to *Cesars* son.

Kantor desired him to hold abroad his cloak lap, that he might hurl him down his money that he had there, (lest the *Jews* perceiving it, would take it from him) and then he would come down. And as *Jiarus* held up his lap to receive the money that *Kantor* spake of, *Kantor* with all his might cast down a great stone, which *Jiarus* espying, lept aside and avoided: but it lighted upon one of his fellows, and slew him. *Titus* was wonderfull wroth at this, and forthwith planted yet another Ram against the wall, and at length laid it flat upon the ground.

Then commanded *Titus* to make fires about the Wall, where the *Jews* should think to escape; *Kantor* seeing that, would have fled, and as he made haste to escape the fires, the weight of his armour bare him down into the fire, and there he died, more desirous of death than life.

Then entred the *Romans* within the second wall, against whom the Seditious issued, and fought with such vehement force that they prevailed against their enemies, slue many of the *Romans*, and forced the rest to retire unto the first wall that they had beaten down afore.

In this skirmish *Titus* himself took a bow, and shot at the *Jews* in such wise, that not one of his arrows were spent in vain, but that it did

did some annoyance unto the *Jews*. The *Jews* notwithstanding gave them the repulse from the Town, and they were not able to make their party good with them. Within four daies after, came unto *Titus* a new supply of souldiers out of all quarters for ayd to the *Romans*, by whose help they prevailed against the *Jews*, at such time as they issued out of the Town, and constrained them to withdraw themselves within the walls.

Yet *Titus* pitying the miserable state of the City, Temple, and People of the Lord, at that time commanded his people to withdraw themselves from the walls, and to leave off the assault for a while, that he might offer peace to the *Jews*, to see if they would now be content to submit themselves unto the *Romans*, to have quietness and rest without danger of destruction. Wherefore he gave them truce for five daies: and upon the fift day he came to the gate of the City, where he straightway espyed *Schimeon* and *Jehochanan* together preparing fire to destroy the *Romans* Engins of war: for all the *Jews* had agreed together with one mind, still to withstand the *Romans*. Wherefore *Titus* perceiving the *Jews* to be so desperately bent that they had even vowed their lives to death, he began to offer and propose unto them conditions of peace, and sharply to reprove and blame their obstinate stubbornes: saying, I have now won two of your walls, and ye have but one left. Therefore, if ye will

will continue ſtill in this ſelf-willed frowardneſs, what will ye do (moſt miſerable creatures) when as I ſhall gain alſo the third wall, and quite deſtroy your City, pulling down your Temple and all? Why do ye not rather favour and ſpare your own lives, your wives and children? But the *Jews*, ſet upon a ſullen obſtinacy, would in no wiſe hear *Titus* ſpeak.

Therefore *Titus* ſent *Joſeph* to declare his mind unto them in Hebrew, that they might ſafely credit his promiſes, and the peace that was offered. *Joſeph* therefore went and ſtood over againſt the gate, keeping himſelf aloof off, for he was afraid to come nigh the wall, knowing that the people hated him, becauſe he had yielded himſelf to the *Romans*; He called therefore unto them aloud: Hearken all ye *Hebrews* and *Jews*, I will declare unto you that which ſhall be to your commodity; Then the people gave ear unto *Joſeph*, who ſpake unto them in this wiſe.

itus Vespatianus Emperour of Rome, Conquerour of Ierusalem, Surnamed the delight of mankind.

John Stafford excud. 1653

AN

Oration of Joſephus *to the Citizens of Jeruſalem.*

'YOu ſhould ere this (good people of *Jeruſalem*) have fought ſo earneſtly, whiles your Cities were yet ſtanding, and your Land repleniſhed with people, ere ever this miſchief had lighted upon you: Now that with murthers and ſlaughters amongſt your ſelves having deſtroyed one another, and polluted the Temple of the Sanctuary with the blood of the murthered, and not ſpared your own lives, you are become few in number, a ſmall ſort of you left, What hope have you to prevail? Again, you have provoked a valiant Nation, which is ruler over all people, and hath ſubdued all other Lands, which alſo hath thoſe Nations in ſubjection under him, which ſometimes reigned over you; beſides this, you wage battell with the *Romans* without all diſcretion and wiſdom, without any remorſe of this famous City, without any re-

'gard of the Sanctuary of the Lord, without
'any compassion of your own lives. Neither
'yet do ye forsake your purpose, for I per-
'ceive you continue in this self-will to with-
'stand the *Romans* still, which is nothing else
'than to spread abroad this calamity further,
'both on the people of God, and on his holy
'Temple. Albeit, I am not afraid only for this
'holy Temple, and most renowned City, lest it
'should be razed and destroyed, but for the
'Sacrifices and burnt offerings, lest they should
'cease, as the daily sacrifice is ceased; And
'why? because we have sinned against our Lord
'God. Wherefore is his shaddow departed from
'us; Because that in this same Temple we have
'kept wars, making it an habitation for the
'wicked, a tabernacle of seditious persons: yea,
'even the Ministers and Holy men of God have
'ye murthered, and within the walls of the
'Temple have ye shed innocent blood without
'measure. See now (dear brethren,) and mark
'what Ordnance, what Engins, what Instruments
'of destruction, are prepared to beat down the
'Temple, the fire is already kindled to set a fire
'the Sanctuary, and loe, even your very ene-
'mies are so pitifull of your Temple, that they
'would not have it defaced.

'But you (dear brethren and friends) why
'are ye led with no remorse of your selves
'that your enemies may once remove from
'you these Engins of war? What have ye
'now left to trust unto, when as two of your
wa

'walls are already battered down, and one 'only remaineth? You will say peradventure, 'we put not our trust in our walls, but in our 'God: Are ye not aware that your God hath 'long agone given you over, and hath turned 'him to your enemies, because they have with 'greater honour and reverence worshiped his 'name, than we which rebelliously are fallen 'away from him? Wherefore God assisteth not 'us, but our enemies: insomuch, that except 'it be in such countries, whereas either for ex-'treme cold of the one side, or exceeding heat 'on the other, no man is able to abide, all 'Lands, all Nations are under their Dominion. 'Tell me, I pray you, what hope have you, 'seeing God hath made them a terrour unto 'all Nations upon the earth, who serveth 'them? Why will not you obey them, that 'you may live and not perish? Do ye not 'consider it is come to their turn to rule over 'all, that God hath committed Dominion 'unto them, and ayded them with his assi-'stance?

'Remember you not how God in times past 'aided the *Egyptians*, insomuch that they ob-'tained the dominion over all the whole world? 'but afterward departed from them, and assi-'sted you to get the Soveraignty over other 'Nations: After that forsook you again, and 'gave the Empire to the *Chaldeans*, *Assyrians*, 'and *Persians*, which reigned far and wide over 'many countries. Now also hath he given them

'over, and helpeth the *Romans* these many
'years, so that they bear rule over all. If
'you will object and say, To what intent should
'God give the dominion unto the *Romans*, or
'other Nations over the world, and over his
'inheritance and people also, which is an holy
'people, a peculiar and special Nation of all the
'earth? Should ye not be ashamed to say this?
'With what discretion can you wonder at this,
'knowing that all mankind one or other, are
'the handy-work of God, who exalteth whom
'he list, and whom he listeth he thrusteth down?
'Ye say, Ye be the children of God, and his
'proper possession, and ye aspire to the Sove-
'raignty; therefore it cannot be that God should
'determine any thing upon you by chance, for-
'tune, or sudden anger and displeasure. I grant
'But wot ye what? The shadow or protection
'of the Lord hath forsaken you, because of
'your sins and transgressions against the Tem-
'ple and his holy ministers. How can you
'upon his help, when as he hath withdrawn his
'loving countenance from you, and your sins
'have made a divorce between you and him?
'my dear children and brethren, let never the
'imagination enter into your hearts, for it shall
'nothing avail you! Why will you, my dear
'brethren and friends, make war upon the *Ro-*
'*mans*, when as they are Lords over Nations
'and pierced the streets of *India*, and all the
'Isles of the Sea, even to the great Ocean-Sea
'and from thence to all the parts of the Ea-
'wh

whose dominion extendeth to the extream parts of the earth? Yea even to *Britain*, which is environed on every side with seas, whose people are huge like Giants, of a big stature, and of mighty courage, most expert archers, and valiant souldiers in battel; To whom when the Captain of the *Romans* came, they gave him the repulse, and would not be subdued; but when the Princes of the *Romans* came, they brought them into subjection and servitude under the *Romans*.

'But you say (my brethren and friends) you will rather all dye, than serve the Prince of the *Gentiles*, and that death is better for you than life, to be driven to see with your eyes, the calamities of the sanctuary of the people of God. Search the Histories and Chronicles from the time of your Ancestours; When was there any time wherein you were free from the yoak of the *Gentiles*? Do you not know that *Jacob* our father of worthy memory, who was alwaies with God, took his journey into *Egypt*, to be a stranger in a strange land amongst a proud kind of people, left he, his children, household, and cattell, should perish with hunger? There he had with him his twelve sons which he had begotten, and dwelt there also with his small family, for fear of the grievous famine that was at that time. Remember you not, when that *Judas* with his brethren went down into *Egypt*, how *Joseph* was moved as stranger, to pick a quarrel against his bre-

'thren to bring them into bondage, bearing
'yet in his mind what injury they had done
'unto him? Wherefore some of them he cast
'in prison, and hanged them at his pleasure
'with crafty accusations; especially *Judas* who
'was the chief amongst them, of whom all the
'*Jews* took their name, who if he had been so
'disposed, had been able to lay *Joseph* at his
'foot a thousand times, not knowing him to
'be *Joseph*: Wherefore when he was so roughly
'ly and so sharply taunted of him, he might
'have killed him in his rage: for he was a ve-
'ry Bold man, and a hardy, and of a ver. Noble
'courage, who surely would not have coun-
'ted it nothing to have slain the *Egyptian*, and
'many more of them. Notwithstanding he did
'not so, but contrary submitting himself un-
'der the yoak of *Joseph*, called him his Lord
'and good Master; and supposing him to be
'some *Egyptian*, he humbled himself before
'him, to obtain his petition, and to get Corn
'least his father, his brethren, and their family
'should die for hunger.

'What should I say of *Joseph*, so beautiful
'so wise, and witty a man? Was not he fain
'serve in *Pharaohs* house; wherein although
'his wisdom was well known, insomuch that
'*Pharaoh* set more by him, than by all the No-
'ble men that were then alive; He was also cal-
'led Lord, great Master, and *Pharaohs* Father.
'Nevertheless he humbly besought *Pharaoh*
'that he might sustain his Father and Brethren

'with bread, knowing at that time the domi-
'nion belonged unto *Pharaoh* and his people,
'being given them of God. And although *Jo-*
'*seph* had liſt to return into the Land of *Ca-*
'*naan*, with all his fathers whole houſhold
'without *Pharaohs* leave; no man could have
'letted him to do it, for he bare the greateſt
'rule at that time in *Egypt*, yet he did not ſo.
'*Benjamin* alſo was likened to a ravening wolfe
'for his fierceneſs, when he was fetched again
'by force of *Joſephs* ſteward, faining a lye up-
'on him: how chanced he did not kill him?
'Or elſe when he alone purſued *Benjamin* and
'his other brethren; could not he if he had liſt
'have ſlain the man, and buried him, ſo that
'the matter ſhould never have come to light?
'Notwithſtanding they did nothing ſo, nor ſo:
'but *Judas* wiſely weighing the exaltations, and
'directions, the promotions, and diſgraces,
'with the common courſes of the world, retur-
'ned again with his brethren into the City,
'went to *Joſeph* and beſought him, untill his
'bowels were moved to pity, and he was known
'of his brethren.

'All theſe things doth the moſt holy law of
'the Lord rehearſe unto us, and putteth us
'in mind of, for this intent, that we may
'learn to bear for neceſſities ſake, the yoak
'of him that hath the preheminence and
'rule for his time. Neither let any judge
'or think that *Joſeph* offended God, in that
'he ſubmitted himſelf under the yoak of *Pha-*

'raoh; for it is no ſhame for a wiſe man to 'crouch unto him, whoſe help he ſtandeth in 'need of, whatſoever it be, much more if he 'be a King, or a Lord; know ye not that our 'fathers were in bondage to King *Pharaoh* in 'Egypt? But after the Lord remembred the 'covenant that he made with our fathers, and 'had determined to lead them out of *Egypt*; he 'ſent *Moſes* our maſter of famous memory, 'his Angel, his choſen, who knew the Lord 'to be with him, whereby he was able to de'ſtroy whoſoever did riſe againſt him: Ne'vertheleſs when he came to *Pharaohs* pre'ſence, who then bare rule in *Egypt*, he ſhew'ed not himſelfe in armes, but rather with 'thunder and hail, that *Pharaoh* might well 'perceive and know God was the Lord. But 'at what time as *Pharaoh* oppreſſed the *Iſrae'lites* too ſore, our maſter *Moſes* (by Gods 'help) brought them out of *Egypt*, with a 'ſtrong hand and ſtretched forth arm, againſt 'the *Egyptians*, whom he puniſhed with con'tinuall plagues; by that means delivering 'the *Iſraelites* out of the hands of their Lords 'and Maſters, and bringing them to the mount 'of God, made them heirs full of all good'neſs; that is to ſay, of the moſt holy law of 'God.

'And after *Joſhua* had ſubdued the holy land 'to the *Iſraelites*, and that they inhabited it, 'there chanced unto our fathers, times of ad'verſities, as is mentioned in the books of the

'Prophets

'Prophets, so that they were constrained to 'serve the King of *Ashur* a long season, and the 'Kings of *Persia*; To the *Chaldees* also were 'we in bondage, although not very grievous, 'but tolerable. Moreover with other Kings of 'the Gentiles we had wars, and sometimes we 'were put to foils, sometimes we had the upper-hand.

'Now therefore, my brethren, tell me, What 'shame were it to you, if ye were subject unto 'the *Romans*? Or what are you to be compared to other Nations that be under their Dominion? Do you not see that the *Romans* 'reign over your enemies, and bear rule over 'them that sometimes were your Masters, and 'hate us? Were it not reason that you should 'love them, which have brought down your 'enemies, and revenged you of them? Which 'notwithstanding you have nothing at all 'done, but rather have hated them, as men 'void of all perceivance, without weighing 'and considering, that since the time you were 'under them, ye have alwayes lived in much 'peace. And I my self, when I withstood the '*Romans* in *Galilee*, knew very well that I 'should be overcome at length, but I could do 'nothing because of the seditious persons that 'were with me, which would in no wise follow 'my counsel: Yea, it stood me in hand to have 'a care of mine own person, that I were not 'killed of them, after I had once counselled 'and moved them to give up the Town. Where-

'fore

'fore seeing the matter stood so, and God 'knew my heart, I thought best to fight against 'the *Romans* as I might, and when occasion ser- 'ved to escape to the *Romans*, to take it. Fur- 'ther, when I was in the Cave with my forty 'companions, I had been lost and perished, had 'not God given me counsel, making me a way 'to escape and save my life. For they had al- 'most slain me, because I gave them counsel to 'yield themselves to the *Romans*, and obey 'them. For I saw this was the time of the *Ro- 'mans* to bear rule, and that God had appointed 'them to be Lords over all Nations. For this is 'his manner, like as above he hath made some 'to be rulers over othersome; even so be- 'neath also he hath set Rulers over the Kings 'of the Earth. Who can controll him that 'is stronger then he? The *Romans* at this pre- 'sent, have the Dominion over all Lands and 'People, over the *Egyptians*, *Assyrians*, *Persi- 'ans*, and *Chaldees*, (to every one of these you 'have been in bondage) and over other Nati- 'ons also, which nevertheless do till their 'ground, sowe, mowe, plant, and gather in their 'fruits: and who hath the profit of these goods 'and labour but the *Romans?* who whiles the 'other toil and travel, do live in peace and rest 'themselves.

'Wherefore mark this also my brethren, 'the Kings of *Macedonia* once had the rule 'of the whole World, specially in the time 'of *Alexander* of *Macedonia*, but at this 'day

'day their Empire is taken from them, and 'they are become ſubjects to the *Romans*. 'They when the *Romans* firſt ſet upon them, 'were very haughty and ſtubborn, determining 'to reſiſt the *Romans*: notwithſtanding they 'were overcome of the *Romans*, and are un- 'der their ſubjection at this day. What ſhould 'I ſpeak of the people of the *Philiſtines*, which 'heretofore alwayes have vexed and annoyed 'you? Doth not the meaneſt amongſt all 'the Princes of the *Romans* bear rule over 'them?

'What hope then have you to eſcape, when 'ye know the *Philiſtines* were ever ſtronger 'than you, and you were oftentimes overcome 'of them? As for example, *Saul* your King was 'ſlain by them. But you will ſay, *David* the an- 'nointed of the Lord of *Iſrael*, pulled them 'down, and brought them into ſubjection. 'Wote ye what? then God looked upon you 'with a favourable countenance, and fought 'your battels Himſelf: but at this day, He is in 'no wiſe preſent with you, for he hath turned 'away his countenance of ſalvation from you, 'Becauſe ye have ſinned againſt him. And 'which of you can ſay, he hath intelligence 'of the ſecret of the Lord, or hath received 'any ſuch watch-word as God gave at that 'time unto *David*? *When thou ſhalt hear a ſound of mourning in the tops of Mulbery-trees, then ſhalt thou ſet forward, for then ſhall the Lord go before thy face, ſmite the Tents and*

Camps

Camps of the Philiſtines, 2 *Sam.* 5. Whoſoever ‘(I ſay) hath knowledge of any ſuch token, ‘let him reveal it to his neighbour, and I could ‘well conſent to follow it. But ſeeing there is ‘no ſuch thing, hearken unto me, my dear bre‘thren, Come and ſerve the *Romans* in peace ‘and tranquillity. It ſhall be no diſhoneſty for ‘you, with the Kings of *Perſia*, to be ſubject to ‘the *Romans*: they that ſometime were your ‘Makers, ſhall be now your fellows and com‘panions. But if you will perſevere, and ſtand ‘in your opinion ſtill, I will enter into this diſ‘courſe with you: Tell me, I pray you, when ‘were ever your anceſtours free, and when were ‘they not entangled with the wars of the Gen‘tiles, and the Dominion of other Nations? ‘Had you not ever the victory from the time ‘you came out of *Egypt*, until the reign of ‘*Saul* the ſon of *Cis*? So long as the Lord was ‘your King, you were in bondage to no man, ‘you ſerved God as your only King. But af‘ter that your evil and corrupt deſire ſtirred ‘you to be irkſome to the Lord, and, leſt he ‘ſhould reign alone, to chuſe a man to have the ‘Dominion over you, according as the cuſtom ‘was in other Nations (I mean *Saul* the ſon of ‘*Cis*, and the other Kings every one) then ‘ſerved you him, you and your ſons, and the ‘chiefeſt of you became his ſervants, your ‘goodlieſt daughters were made his Confe‘ctionaries, his Cooks, and his Bakers. After ‘*Saul*, reigned *David*, of worthy memory, who

‘ruled

'ruled over many Nations: But he also brought 'you into bondage, and put divers of you to 'death, to satisfie his pleasure withal. He be-'ing dead, you served *Solomon* his son, who no 'lesse than the other, even as he lifted, exer-'cised Dominion over you: he also took up 'your sons and daughters, and made them his 'slaves.

'After this, succeeded other most wicked 'Kings: so that from that time your Country 'began to go to wrack, and he that was the 'best amongst them was *Roboboam*, which said 'unto you, *My father corrected you with whips, 'but I will scourge you with Scorpions.* And so 'did the rest of the Kings, which reigned af-'ter him; very few of them pleased God. All 'the other wrought abomination, not one of 'them did any good, or reigned in the fear of 'the Lord.

'And in this manner remained the Empire 'long time with you, until the Kings of *Chal-'dea* came and led you Captive into *Babylon*, 'where you were kept until *Cyrus* time, King 'of *Persia*, who sent you again into your own 'Country with a wonderful deal of gold and 'silver, with great honour, which was counted 'unto him for righteousnesse.

'After *Cyrus* death, there rose against you 'the most wicked Kings of *Greece*, who war-'ring upon you, gave you great overthrows, 'until God stirred up the spirits of certain 'Sage Priests of the stock of *Chasmonani*, that revenged

'revenged your injuries. At that time you 'were Brethren and Friends with the *Ro-* 'mans, and friendship grew betwixt you ma- 'ny years.

'After that, you fell from the stock of *Chas-* 'monani, which had delivered you, and chose 'one whose name was *Herod*, who oppressed 'you grievously.

'After him succeeded *Archelaus* his son, he 'yet laid a sorer yoke upon you; wherefore 'falling upon him, ye protested never hereaf- 'ter to serve the Kings of *Juda*. So going to 'the *Romans*, willingly ye submitted your 'selves under their subjection, to serve *Au-* 'gustus the Emperour, who ordered you gently. 'Him you served as other Nations did, and it 'was to your praise, because ye were under a 'good Governour.

'Therefore, now my Brethren, and Chil- 'dren of my people, What mean you at this 'present, that you have determined to die, 'and do not rather spare your selves and your 'children? Consider I beseech you, the things 'that grow upon the earth, and all living crea- 'tures; beasts, worms that creep upon the 'ground, fowls of the air, and fishes of the sea; 'Do you not see that ever the stronger hath 'the Dominion over the weaker; neither is it 'any rebuke or shame for the weaker, to give 'place and obey that which is stronger: For 'the Oxe and the Goat are in awe of the Ly- 'on, the Ram and the Ewe of the Woolfe,

'the

'the Cow and the Lamb fear the Bear, 'the Goat, the Liberd, the Hawk, is a-'fraid of the Eagle, the Dove of the Hawk. 'Weigh the manner of beasts and birds amongst 'their own kind, you shall see ever the big-'er and stronger, to be master over the lesse and 'weaker: And so in all other things, the 'stronger set themselves before the weaker al-'wayes.

'Wherefore ye mortal men, learn by me: 'Did not one God make all things, and He 'himself hath Dominion over them all? Not-'withstanding, all things are so knit together 'amongst themselves, that no one thing can 'stand without another. But he that holds 'up all things, is the Blessed God, who if he 'list, can bring them all into dust again, His 'Name be extolled for ever.

'Take example, I pray you, from the parts 'of the whole World; you shall see one part to 'be in subjection, another to bear rule. Be not 'then too stiffe-necked to pervert the natural 'courses of the World, but rather let your ele-'ction follow the causes and events of the same, 'which if you do, you shall be esteemed wise 'men.

'Now my dear Countrymen, never think it 'shame for you to serve the *Romans*; it is time 'for you now to turn to the Lord with your 'whole heart, and then you shall have the do-'minion over other Nations, according to your 'desire: this shall then come to passe, when

'you

'you follow your Lord God with all your 'ſtrength. Therefore never think that the *Ro-* 'mans, which have rule over you at this day, 'are of leſſe power than other people, that 'heretofore have had dom nion over you. For 'they are a mighty Nation, their Empire and 'rule over other people they have from above, 'as I have proved to you by the ſimilitudes of 'brute beaſts, which according to nature bear 'rule one over another: Notwithſtanding, in 'mankind it ſhould never have come to paſſe, 'that the bigger ſhould ſo have dominion 'over the leſſe, unleſſe for their ſins; for the 'the which they are ſo puniſhed, that one is 'compelled to bow his neck under anothers 'yoke.

'Now therefore, my dear people, take hu- 'mility and meekneſſe unto you, never co- 'vet to alter the law of Nature, but rather 'receive my words, and follow my coun- 'ſell; Obey the *Romans*, prepared and ready 'to make league with you, according to their 'bountifulneſſe, that ye may live and do full 'well.

CHAP.

CHAP. II.

WHen *Joseph* had spoken these things, in the hearing of the Citizens of *Jerusalem*, they burst out and wept, gnashing with their teeth, and railed at *Joseph* over the walls, hurling stones and darts at him, to have killed him. Therefore when *Joseph* saw they would not follow his counsel, but were so stiffe-necked, he began to rebuke them, crying unto them in this wise; Wo to all froward people, and such as rebell against the Lord God! What mean ye you wretches? what have ye to leane unto, that ye are so stubborn, when nevertheless the Lord is gone from you? For you are wicked people, and have sinned against him. How can your sins be purged which you have committed in the Temple of the Lord, by shedding of innocent blood, without all mercy? Ye are most guilty, for ye have fought in the Temple and Sanctuary of the Lord, ye have defiled it with dead bodies of them which ye have slain in the very midst thereof. Besides, ye have prophaned and unhallowed the Name of the Lord with making of Wars upon the Sabbath day, & upon your solemn and festival daves. Tell me now, ye froward rebels, whether did ever your forefathers prevail against their enemies, with spear and shield, but rather with prayer, pen-

nance, and pureneſſe of heart, wherewith they ſerved God, and again he delivered them? But you, what have you to truſt unto, when as you are unfaithful? Your ſhelter and protection is departed from you, and your Lord God aideth your enemies, whoſe power he maintaineth to deſtroy you; If you imagine to be delivered with your ſwords and ſpeares, you are foully deceived, whereas God would not that you ſhould eſcape the hands of your enemies. Open your eyes, and ſee what *David* the anointed of the Lord ſaid: *For the Lord will ſave neither by ſword nor ſpear.* Call to your remembrance (ye very fools) *Abraham* your father which begot you, by what means he overcame *Pharaoh* the King of *Egypt*, who violently had taken away *Sarah* his wife from him; ſurely none other way did he obtain the victory then by prayer to the Lord, who ſtirred the ſpirit of *Pharaoh*, and put him in mind to reſtore his wife *Sarah*, clean and undefiled. *Abraham* was quiet in his bed, and at reſt from all troubles; but *Pharaoh* that great Lord and Ruler, was puniſhed in the mean ſeaſon with great plagues, becauſe of *Sarah* whom he had taken to him by violence, to deflower her, which God would not ſuffer, but rather uncovered *Pharaohs* fleſh, that he was fain to ſhew the ſecret parts of his body to Phyſitians, to ſee if they could heal them. But who can cure the infirmities which God ſends? or who knows his intents? For who knew that *Hezekiahs* bile

could

could be healed with a plaister of figs? or *Naman* the *Syrian*'s leprosie, with the water of Jordan? or the bitter water with wormwood? Wherefore when as no man could cure *Pharaoh*, he was fain to speak *Abraham* fair, and to intreat him to pray to God to take away from him his plague, and so by his prayer *Pharaoh* recovered.

Then *Pharaoh* apparelled *Sarah* in precious garments, gave her gifts of Gold and Silver, and precious Stones, and sent her home honest, pure, and holy, to *Abraham*, living then at his own house. *Isaac* when he was driven out by *Abimelech* King of the *Philistins*, and had with him the bond-servants of his fathers household, to the number of 800. and 18. with whom *Abraham* had discomfited five Kings, beside many other more of his family, so that he had been strong enough to have invaded the *Philistines*; yet he would not do it, but with all meekness and humility, he used himself towards the King of that Country. Notwithstanding, after he was driven out of the Land, the *Philistines* came unto him, and entreated him, saying, *We perceive the Lord God is with thee*, &c. as it is written in the Scripture. What shall we say of *Jacob*, when he fled from the presence of his brother *Esau*, he carried nothing with him but a bare staffe, wherewith he passed over the River *Jordan*, as it is written: *With my staffe passed I this Jordan*. His Ammunition that he took with him for his journey, was prayer,

wherewith he made all his wars. That was it for the which God assisted him, when he went away to *Laban*, and when he returned from him, when also he was delivered out of the hands of his brother *Esau* who sought to kill him. And this also he did by the way as he returned, when he wrestled with a certain man that overcame him.

O Lord, Who is able to number the mercies of the Lord, and the marvels which he wrought with our fathers of worthy memory, Abraham, Isaac, and Jacob? What should I speak of *Moses* our shepherd, the man of God, that feared the cruelty of *Pharoah*, until he writ in the Law, that he had called the name of his son *Eleazar*: for he said, the God of his father helped him, and delivered him out of the hands of *Pharaoh*. And when he came before *Pharaoh* to deliver *Israel* out of his hands, and to lead them out of *Egypt*: With what things else overcame he the Tyrant withal, then with prayer? Did he not overthrow the pride of *Pharaoh* and his Charmers, only with the Rod of the Lord which he had with him? Wherewith also he smote *Egypt* with ten plagues, and divided the Sea into twelve parts. And at the red Sea *Moses* resisted not *Pharaoh* and his host with force of Arms, but with prayer: wherefore *Pharaoh* and all his were drowned in the bottom of the Sea. But *Moses* sung a song of praise unto our God, while the souldiers of the *Egyptians* perished, that came against *Moses* and

the people of *Israel* with weapons, horses, and chariots.

Notwithstanding, by *Moses* prayer they were overwhelmed all in the Sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force than all instruments of war: that it speedeth and hasteneth the help of the Lord, and his saving health? Do you not know, when *Joshua* the minister of *Moses*, passed over *Jordan*, that he was a warlike man, and had with him very many most valiant souldiers; nevertheless, he destroyed not the seven walls of *Jericho* by force of War, but only with prayer, and with shouts and noise of the Priests of the Lord, our forefathers? Know ye not that prayer availed *Gideon*, when as he with three hundred men, vanquished the whole host of *Midian*, *Amalek*, and the people of the East? If prayer had not helped him, I pray you, what had three hundred men been able to do against so great a multitude? Mark (ye fond people) what chanted in the Covenant of the Lord, that the *Philistines* took away.

Our fathers truly were not able to recover by their swords and force of Arms: but with that Prayer that the just men of that Age made, the Ark was brought again unto his place. Consider the times of *Hezekiah* King of *Juda*, when as *Senacherib* King of *Assur* came up blaspheming and raying upon the sanctuary of the Lord our God of Hosts,

breathing out the pride and malice of his heart. By what means was he overthrown? Did our fathers overcome him by force of Arms? No, without doubt; but with prayer and supplication.

For *Hezekiah* the King went and put on apparel meet for prayer; instead of a shield, he took sackcloth; for a helmet, he cast dust on his head; and instead of arrows and a sword, he made use of prayer and supplication. And the prayer that *Hezekiah* made, monnted so far as an arrow was never able to flee; so that his petition and prayer, overthrew 185. thousand most valiant men of the host of *Senacherib*. Furthermore, the King of *Juda*, and King of *Israel*, and King of *Edom*, joyning their powers together, invaded the *Moabites*, and in a wilderneſse and unoccupied and barren dry land, they were in great perill and thirſt; what profited them their artillery and furniture of war? Did there not issue out for them at the instant prayer of *Elisha*, a Prophet and man of God, plenty of water in the Desart, a Brook in the Wilderneſse? Came it not to passe also by the prayer of the same *Elisha*, that a wonderful hurly burly, a rumbling and ratling of Chariots of War, and of Horses, was heard in the Camps of the *Syrians*, beſieging the City of *Samaria*, with the which noise the *Syrians* being afraid, fled, no man pursuing, nor following them? Ye know also, that by the prayer of the aforesaid Prophet, the famine and lack

of victuals that was in the Town of *Samaria*, was turned into great abundance and plenty, insomuch that thirty Epha's, or measure of fine meal, were sold for one piece of Silver. Do ye not see (most foolish men) how our fore-fathers had the victory ever by prayer?

But let us come to the beginning again, and speak of *Moses*. What time as he held up his hands towards heaven; had not *Israel* the upper-hand of the *Amalekites* by his prayer? *Josua* also by his prayer, stayed the Sun and Moon in the sight of the people of *Israel*; and the Sun stood still in *Gibeon*, and the Moon in the valley of *Ajalon*, that the evening was changed into noon day, and so *Israel* vanquished their enemies.

Sampson also, that most valiant Giant, until such time as he had sinned, did not God evermore hear his prayer, and ever he gat the victory thereby? After he had once sinned, he decayed as any other mean person.

Likewise King *Saul*, all the while he walked perfectly and purely, his prayer increased his valiantnesse and strength, but after he had once sinned, God left him, and gave him over.

David also, King of *Israel*, of famous memory, from the time of his youth, till his last end, his valiantnesse never failed him; and why? because he alwayes was helped by his prayer; neither would he ever fight against his

his Country-men and native people, when as *Saul* perſecuted him. Wherefore he prevailed againſt his enemies; and becauſe he abſtained to lay his hands upon his brethren, therefore afterward all Nations feared him.

Did not *Aſa* King of *Juda*, accompanied with a ſmall number of men, make an Expedition againſt the *Ethiopians?* and praying to the Lord God, ſaid on this wiſe; *We indeed know not what to do, but our eyes are bent upon thee, &c.* Which prayer the Almighty did hear, and the Victory followed, ſo that *Aſa* ſlew in the Camp of the *Ethiopians*, ten hundred thouſand men. *Deborah* a Propheteſſe by her prayer, brought to paſſe great health in *Iſrael.*

What ſhall I tell of divers other juſt and godly women, which by their prayers obtained many things? Tell me (ye mad men) know ye not what *Amaziah* King of *Juda* did? he having wars with the *Edomites*, vanquiſhed them, and led them priſoners with their wives and children, and Idols alſo, to *Jeruſalem*; and then fell to worſhipping of the ſame Idols, that he had taken from the *Edomites*, ſaying unto them, Ye are they that have ſaved me, therefore do I worſhip you, and by you have I overcome the *Edomites.* To whom when a Prophet of the Lord came and asked him, Why ſeekeſt thou, and ſerveſt the gods of that people, that were not able to deliver them out of thy hand? By and by he taunted the Prophet again, ſaying, Who made thee of the King's Counſel? wherefore

wherefore after that, he was no more reprehended of the Prophet; for the Lord had determined to destroy him, as it is written in the books of the Chronicles of the Kings of *Juda*. Therefore he was taken prisoner afterward like a fox, when he had fought against *Joas* King of *Israel* in *Bethshemeth*; and so was he compared to a low and vile thorn or shrub, and *Joas* unto the Noble and high Cedar-tree. Yea, all the evils that ever hapned unto us in any age, it came of our selves, for our Lord God is righteous in all his works, that ever he wrought upon us: Our enemies never did us so much harm, as we our selves did, unto our selves. Ye wot, the *Gentiles* took the precious vessels of our sanctuary away to *Babel*, and brought us them again undefiled; but we polluted and defiled them our selves, and the Temple also with innocent blood, which we shed abundantly within it, adding sinnes to sinnes evermore and more, breaking the Law with our evill acts.

For who brought the *Romans* first against the City of *Jerusalem*, but *Hircanus* and *Aristobulus*? For they being at dissention betwixt themselves, and one hating the other, called the *Romans* against this City. Who brought *Antonius* and *Sosius*, Princes of the *Romans*, against *Jerusalem*, but *Herod* being at variance for the Kingdom with the house of the *Chasmonanites*? Who also called *Nero Cæsar* to reign over us? Did you it not your selves? Now therefore why

why rebel ye against the Empire and Dominion of the *Romans*? If you will say, Because the *Roman* Prefident *Edomeus* ordered you too bad: had it not been meet rather to complain of him to the Emperour, then to rebel against the *Romans*, and to make war against them? But you will say, We rebelled against *Nero Cæsar*, because he did us too much wrong. Wherefore then rebel ye now against *Vespasian Cæsar*, a most mercifull man, and one which never hurt you? Or, why make ye not peace with his son to be under him, according as other Nations be, that ye might live, and not perish?

Have ye not a sufficient proof of his clemency and mercifulness, when as he had cause to be cruel upon no man so much as upon me, which drew out my sword against the *Romans*, and killed many of them?

Notwithstanding, neither he nor the rest of the *Romans* have done me any harm. Yea, rather they have bestowed many benefits upon me: and although I was in their hands, yet they have saved my life. I confess, that before they had me prisoner, I would gladly many times have fled to them, but I could never do it, for I was ever afraid of my wicked companions, lest they should have killed me, and so my death had been to no purpose. But now I praise the Lord God without ceasing, because that for his unmeasurable mercies sake, he would not suffer me to be intangled in the same mischiefes that you be in. Neither would

would I wish to be companion of such lost unthrifts and cast-awaies as you be, which have shed the blood of innocents in the Temple of the Lord.

Indeed if I had been with you, I should have been void of all hope as ye be, seeing ye spare not your own lives, and your own contumacy and stubbornes is made a snare for you. See I pray you, with how great mischiefs you are laden. First, the Lord is not amongst you, insomuch that through the tumults which you have made amongst your selves, almost the waters of *Shiloa* are dried up, which heretofore when the Nations made war against you, flowed in great abundance, and ran over the banks on both sides. But you are contumacious rebels, that ever provoked the Lord God unto wrath, you have made slaughters one upon another, in the midst of the Temple of the Lord: how can then the glory of the Lord dwell amongst you? Know ye not because of *Korah* and his Congregation, the Lord said unto *Moses* and to his people: *Seperate your selves from among this congregation, and I shall consume them in the twinkling of an eye.*

But you are far worse than they. For without all remorse or pity, ye pull down the Temple of the Lord with your own hands, and your selves set fire on the Sanctuary, which most noble Kings, and most holy Prophets builded: and besides all this, ye neither spare your sons nor daughters. And although

I be in the *Romans* Camp, yet I am not absent from you, for my most dearly beloved wife is present with you, the wife of my youth, whom I cannot set lightly by at this present, although I never had children by her: but rather love her most intirely, because she came of a most honest and godly house. My dear Father and Mother are also with you, very aged persons: for my Father is at this day a hundred and three years old, and my Mother fourscore and five: but the years of my life are very few, evil, and full of tribulation and sorrow, about threescore and seven, neither have I lived yet so long that according to Nature I should desire to die.

Now therefore, if so be you trust not me, but suppose I have proposed these things to you deceitfully, and that there is no trust of *Titus* Covenant and bond, or that his league should be to your hindrance and discommodity: Go to, if it come to pass, it shall be lawfull for you to kill my Father and Mother, and my Wife. Yea, I swear unto you by the Lord our God, that I shall deliver my life also into your hands, that you may do with me what ye list: and by that means shall the blood of my Parents, my Wives, and mine, be in pledge.

Therefore let the Ancients of the City come forth, and I will make a league betwixt them and our Lord *Titus*. And doubt ye not, but as hitherto the Lord God would you should be afflicted and punished by the Government of the

the *Romans*: ſo hereafter, he ſhall benefit you thereby, and do you good, if ſo be you will once acknowledge and confeſs that all Dominion is changed and altered at his commandment, and that God humbleth whom he lifteth, and again whom he liſt he ſetteth aloft. But perſwade your ſelves of this, that as long as ye refuſe to be ſubject unto the *Romans*, ſo long you ſtir, againſt your ſelves, Gods wrath and high diſpleaſure: and beſides that, you do defer the longer, and prolong your redemption and deliverance not only to your ſelves, but alſo to your poſterity.

Now therefore my brethren, I thought it my part to declare all theſe things to you, and it is in your power to chooſe whether you liſt: for who ſo will, let him give ear unto me; and who not, let him abſtain from my counſell.

The people hearing theſe words and ſayings of *Joſeph* the Prieſt, wept wonderfully, for they could have been content to have followed his counſell. At this time *Titus*, gave commandment to all the *Romans*, to ſend again the *Jews* that were priſoners, and the ſlaves into the City: By what means he ſhifted from himſelf the blood of the *Jews*, and laid it upon the necks of their Maſters; for *Titus* took pity of them through *Joſephs* Oration, and his good counſell. The common people of the *Jews* deſired nothing more, then to have come forth, and to fall to an agreement, to make peace with *Titus*; but

but *Schimeon*, *Eleazar*, and *Jehochanan*, Captains of the Seditious, ſet ſtrong watch and ward at every gate, charging them to kill all that ſhould go forth: Thus were many killed which would have fled forth to *Titus*, and the City of *Jeruſalem* was cloſed up, and no man could get out nor in. In the mean ſeaſon fell a great dearth and famine in *Jeruſalem*, inſomuch that the Seditious ſearched every mans houſe and cellar for food.

And becauſe a certain houſholder withſtood them, they killed him. Thus they dealt with all them that dwelled at *Jeruſalem*, till the victuals in the Town was all ſpent, that men began to ſeek dung and even mans excrements to eat, by which means much of the people died for hunger. Whoſoever at that time could get any hearbs or roots, mice, ſerpents, or other creeping worms (whatſoever they were) to eat, he was counted happy, becauſe he had found meat to ſuſtain and ſave his life withall, in that hard famine, and terrible hunger. Moreover, whoſoever had any corn in ſtore that no man knew of, he was afraid to ſend it to the mill, or bake it, becauſe of the wickedneſs of the Seditious, leſt they ſhould take away from them their ſuſtenance; wherefore many did eat the dry corn unground in their cellars privily.

At that time alſo were many exceeding rich men in *Jeruſalem*, which ſtole meat one from another; ſo that the father ſnatched meat from the

the ſon, and the ſon from the father; the mother ſnatcht from her children, the children likewiſe from their mother; and ſuch as fled out of the gates, or otherwiſe, let themſelves down over the walls in the night ſeaſon, who being ſuſpected be to the Seditious perſons, the *Romans* killed them without. This evil therefore and diſtreſs increaſed ſo long, that the people had devoured all that ever crept on the earth, from the mouſe to the ſpider, from the newt to the weeſell; whereby a moſt grievous peſtilence followed, that innumerable of the people of the Land died, and there was no man to bury them.

When they chanced to find any dead horſe, or other beaſt in the Town, a man ſhould ſee many *Iſraelites* ſtrive and fight for it; in all points like to famiſhed Ravens lighting upon a dead carcaſs, ſo that in ſuch contentions very many were ſlain. Therefore when divers men with their wives and children, gat out of the City to gather hearbs to eat, and chanced among the *Romans*, the *Romans* laid hold of the little children, and killed them; ſaying, We will diſpatch theſe, leſt when they grow once to mans ſtate, they make war upon us as their fathers do at this day. So many as came out of the gates of the City now and then, the *Romans* killed and hanged them upon gallowſes, over againſt the gates of *Jeruſalem*, to the number of five hundred: After the ſame manner *Schimeon*, *Jebochanan*, and *Eleazar* dealt with thoſe

those *Romans*, whom they could by any train catch, and hanged them up upon the walls. Whosoever also they could perceive would flee unto the *Romans*, they hanged them likewise over the walls to the number of 500. But *Titus* gave commandment to all his souldiers, that no man, upon pain of death, should kill any of them that fled out of *Jerusalem*. For he took pity of the *Israelites*, and ceased not to speak friendly, and lovingly to the *Jerosolemites*; so that he went yet once again to the walls, and spake unto the *Jews* in this sort.

Hear I beseech you the counsel of *Joseph*, and come unto me that you may live, and not perish utterly. Spare your people: why will you oppress them vexed with hunger, thirst, pestilence, and besieging? But the Seditious hearing *Titus* speak, were wonderfully incensed, and intended to add mischief upon mischief, handling yet more cruelly the people of God. Moreover, they railed at *Titus* to provoke him to anger, that he might leave off speaking to the people, which had now almost lost their obedience and fear of the Seditious.

Wherefore the Seditious spake unto the *Romans*, It is better for us to dye with hunger, and to be killed in this affliction, so to come to the bliss, and light we hope for, than to live, and see the most holy Temple of God defiled and destroyed. When *Titus* saw this, he commanded an iron-Ram to be set to the wall to batter it, that he might deliver those poor wretches

wretches out of *Schimeon*, *Eleazar*, and *Jeochanans* hands, who held them in as Captives.

At the same time as they erected that Engine to the wall, it hapned there was in the Camp a certain young man whose name was *Memaganin*, son of *Antiochus* of *Macedonia*, one of the Kings of the *Grecians*, who came at *Vespasians* commandment to aid *Titus*. The same young man was very swift, a good runner, and a hardy souldier, but he lacked discretion. He came to *Titus* and said, I cannot but marvel at thy souldiers that vanquish all Nations, and dare not set upon the *Jews* to kill them.

Titus hearing the young King say so, smiled and said; How chances it, that being of this judgment, thou armest not thy self, and makest thee ready to do like as thou sayest? Why sweest thou not out thy sword to declare thy manhood upon them?

Wherefore the young King incouraged himself, and called together all his *Macedonian* souldiers, then approached to the *Jews*, and began skirmish with them, shooting with their bows and arrows apace. But at length the *Jews* handled them so, that not one of the *Macedonians* escaped, save only the young King, which by his good foot-manship and swift running, gat away, and returned to *Titus*.

This *Memaganin* was of the kindred of *Alexander* the great, King of *Macedonia*, which had the Dominion of the whole world, and

whom all Nations and people ſtood in awe of. *Joſephus* the Prieſt demanded of him whoſe ſon he was? He anſwered, I came of the ſeed of *Alexander*, I am the tenth from him. *Joſeph* ſaid, It may well be as thou haſt ſaid, that thou art of the ſucceſſion of *Alexander*, for the valiantneſs of thy heart that thou haſt ſhewed declareth no leſs. Howbeit thou ſhalt underſtand that the *Romans* have done wiſely to abſtain from the aſſault at this time, becauſe they knew they ſhould have to do with a moſt valiant Nation, which thou having ſo well tried, mayeſt report and teſtify when thou art asked the queſtion.

After this, *Titus* divided his whole Army, and layed them privily in ambuſhes round about the walls. He prepared moreover Rams of Iron to batter the walls. Of theſe four, one he planted upon the ſide of the place called *Antochia*; the Engine was thirty cubites long. The ſame night Captain *Jehochanan* with his company iſſued forth, and undermined the ground under the wheels of the wagons that bare the Rams, putting pitched boards, oyled and done over with brimſtone, in the trenches under the wheels; and under the boards, they ſpread leather, which likewiſe was ſmeared and done over with pitch, oyl, and brimſtone.

Then they ſet fire upon the boards, which burnt till they came to the feet of the Rams, and they being ſet on fire and burnt, the En-

gins fell upon the Watch that was appointed to keep it being asleep, and killed them. Whereat the *Romans* were much dismayed, and said, It is not possible we should assault this City hereafter: for they have burnt all our Engins of war, wherewith we have subdued all other Kingdoms: so that now of fifty iron Rams which we brought with us, we have but six left, and the Seditious *Jews* have burnt three of them, what shall we now do? How shall we batter the walls hereafter? The *Jews* upon the walls hearing their words flouted them, and laught them to scorn: Wherefore *Titus* incensed with anger, commanded the other three Rams to be addressed in the place of those which were burnt. In the mean season, while the *Romans* were at work, four young men moved with great zeal, whose names were, first *Thopatius Galileus*, then *Magarus Chebronita*, the third *Jorminus Schomronita*, the fourth *Arius Jerosolymita*. These all armed, issued out of the Camp of the *Romans*, that then stood about their three Engins and iron Rams, devising how to batter the walls of the City; of whom, some these young men killed, the other fled. Then two of them stood at defence to keep off all them that approached nigh the Engins, while the other two, *Jernsolymitanus* and *Schomronita* daubed the timber, with a certain matter which they had prepared to make take fire, and straightway set fire upon them, so that suddenly the Rams were on a light fire, Then they all four joyning together withstood

the *Romans*, that they ſhould not come at the Engins to quench the fire. Shortly the *Rams* fell down, and the *Romans* ſtood aloof, hurling ſtones and ſhooting thick at them: for they were afraid to come nigh them, becauſe of their great fierceneſs, although they were three thouſand men that kept the Rams. Yet theſe four ſet nothing by them, nor yet never went off the ground, till the Rams were clean burnt up, ſhot the *Romans* never ſo thick at them. *Titus* hearing the valiantneſs of theſe young men, and the harms they had done unto the *Romans*, made ſpeed with his whole Hoſte to ſave the Rams from the fire, and to apprehend thoſe young men. Then forthwith iſſued out *Schimeon*, *Jehochanan*, and *Eleazar*, Captains of the Seditious, with their ſouldiers, ſounding their Trumpets, and made the *Romans* retire, that they could not come nigh the fire; and ſo reſcued the four young men from the *Romans* that had environed them round about.

In that skirmiſh were killed ten thouſand and five hundred men. Then gathered together all the whole Army of the *Romans* to aſſault the *Jews* at once, approaching hard to the walls of *Jeruſalem*, where they cryed unto the *Jews*, ſaying; What, are you Oxen or Goats that you fight on this faſhion upon the Walls? Will you be taken in the midſt of the City, like as Oxen and Goats are taken in their folds? If ye be men, come forth and let us try our manhood here in this Plain. But you by ſtealth and

at unawares set upon them that keep our Engins, snatching them up like as it were wolves should snatch sheep, then run away into the Town, as the wolves run into the Wood. If there be any manhood in you, behold we are ready here, come forth to us, so many for so many, and then we shall see what end will come thereof. When the Captains of the Seditious heard that, they spake unto the warriours that were in *Jerusalem*; Which of you will go out with us to these dogs, to shew our force and stomachs, for the Sanctuary and City of the Lord? Then five hundred tall fellows of their own accord, issued out upon the *Romans* suddenly, and slue eight thousand men, and compelled the rest to retreat from the walls. The *Romans* then felt what valiantness the *Jews* had; for the *Romans* were in number fourty thousand fighting men, and the *Jews* were only five hundred, whereof not one of them was killed in that skirmish.

The *Romans* a far off shot at the *Jews*, and hurled stones; to whom the *Jews* said; Come hither to us, are you not they that called us forth, and provoked us to come to you? why come ye not now nearer? you go about to drive us away with arrows and stones. What do you think us to be dogs, and that we are afraid of your stones? Are we not men, yea, we are your Masters and betters, for you run away from us as servants flee from their Masters, when they follow them to beat them. *Titus* seeing his army to be part of them fled, and part to be slain,

he cried to his people, saying: *Is it not a shame for you, ye* Romans, *and a wonderfull great dishonor, to flee from the* Jews, *so hunger beaten, famished, almost dead for thirst, and besieged? Alas, how shall ye put away this your rebuke, and ignominy? When as all Nations, which heretofore ye have most valiantly subdued, shall hear that ye flee from these dead* Jews, *whose whole Land we have in possession; so that they have nothing left but this only Town, which we have all battered, that they have but one only wall to defend themselves. Besides this, they are very few, we are innumerable; they have no Nation to aid them, we have help of all Lands: Why then do ye flee from their sight, like as small impotent birds flee from the Eagle. What though the* Jews *vow and hazard themselves desperately for their Temple and Land; why do you not the same also in these wars, to get you a renown of valiantness.*

But the *Jews* prevailed that day, and had the upper hand; wherefore they returned into the Town with great glory, having put the *Romans* to so great a foil. *Titus* commanded his to address and prepare the other two Rams that were left, to batter the walls of *Jerusalem* withall: Wherefore the *Roman* Carpenters cast a trench, to prepare and set up the Rams in such places as *Titus* had assigned them.

The *Jews* were aware of it well enough, but winked at that matter as yet, untill they had planted the master beams between the standing posts. So when the work was finished, even to the

the hanging up of the Engins betwixt the ſtanding poſts, to ſhake the wall withall; the *Romans* being ſecure and void of care, nothing miſtruſting that the *Jews* would ſtir, becauſe they had been quiet a few nights, and never iſſued forth of the City: Upon a certain night, a pretty while before day, the three principall Captains of the Seditious, came and caſt their heads together, to deviſe what they ſhould do. *Eleazar* gave this counſell, and ſaid; You two the laſt time iſſued out, and burnt three Rams, and got you renown, and I kept the gates the while; now keep ye the gates, and I will iſſue out with my men againſt the *Romans* to get me a name alſo.

The other anſwered, Go then on Gods name unto them, the Lord God of the Sanctuary which is in *Jeruſalem* ſhall be preſent with thee, but beware thou be not ſlain, and in any wiſe thou be not taken alive; to whom he anſwered, The Lord God ſhall keep me, for upon the truſt of the righteouſneſs of my father *Ananias* the high Prieſt, and his ſincere ſervice unto God, I will ſet upon them.

Eleazar therefore choſe 100. valiant ſouldiers, and with them he iſſued out of the Town before day: The ſame night the *Romans* had made fires about their Engines where they watched, becauſe of the cold: The Artificers and ſouldiers that kept the watch and ward about the *Romans*, were in number a hundred and fifty. The day was the 27. of the

month of *September*, which was the ninth month that *Titus* had beſieged *Jeruſalem*. *Eleazar* and his company thus being iſſued out, came and found ſome of the *Romans* ſnorting about the fires, other watching in their wards, and killed them all, that not one remained. Then ſome of *Eleazars* Company ſet fire upon the Rams, burnt the ſtanding poſts, ropes, chains, and other inſtruments of war; the Artificers that were there, they apprehended alive and burnt them, ſo that no man eſcaped.

When it was day, *Titus* obſerved the ſmoak of the fire, mounting up very foul, and ſtinking of the wood and men together; he drew towards the place therefore with his Hoſt, to ſee what the matter was: *Eleazar* in the mean ſeaſon, and his company, took as they might get, every man a piece of the Engins out of the fire, or ſome of their heads that they had killed, and returned with great joy, flouting the *Romans*, and laughing them to ſcorn by the way, till they came to the gates of *Jeruſalem*, where they were received of *Schimeon*, and *Jehochanan* with great honour.

Soon after this, came many ſouldiers and great bands of men out of all Nations, that were ſubject to the Empire of the *Romans*, to aid *Titus*; to whom *Titus* declared what had happened him in that ſiege, the ſtoutneſs of the *Jews*, and how they had annoyed many waies the *Roman* army, adding moreover and asking them; Did you ever ſee four men withſtand ten

ten thousand, and five hundred, so that they being all together, could neither overthrow them, nor take them prisoners? but the four slew them, like as it had been tops of Coucumbers smitten off with most sharp swords? When they heard this, they wondred all very much. Then *Titus* spake unto his host, and to them which were newly repaired unto him, to shew their advice and best counsel what was to be done, lest we should be ashamed (saith he) before all them that shall hereafter hear of our Wars.

The gravest and most ancient of the Nations that were newly come to his aid, answered; If it please your Majesty, let the *Romans* breath awhile and take their rest, which are now wearied with the sundry battels of the Jews: and we, who are not so broken with labour, but fresh and lusty, shall try what the *Jews* can do; we cannot think that they are able to withstand so great a multitude.

But the Princes of the *Romans* desired *Titus* that he should not permit them this, lest he should increase their own sorrows, if peradventure they should be discomfited (say they) of the *Jews*, and the matter redound unto their own shame. For if we which are acquainted with them, and know their manner of fight, cannot sustain their violence, How shall they do it that never had proof of the strength and force of the *Jews*? They shall be to them like Hyssop which groweth upon the walls, in comparison

pariſon of the Cedar-trees of *Libanus*.

The other ſaid, nay, they ſhould do well enough with them. And they urged *Titus* ſo inſtantly, that they conſtrained him to grant them their deſire. Then *Titus* gave them leave to ſet upon the *Jews*, thinking with himſelf, peradventure the *Jews* may be put to the worſe of theſe men that will fight without fear, not knowing the force of the *Jews*: for the *Romans* that have had trial of their ſtrength, fight fearfully and warily. So the Lords of the ſtrange Nations, choſe out of their Armies eighty thouſand men; Ten thouſand *Macedonians*, twenty thouſand *Britains*, five thouſand *Aramites*, ten thouſand *Africans*, ten thouſand valiant *Burgundians*, five thouſand *Redarans*; laſt of all, ten thouſand *Perſians* and *Chaldeans*. Theſe therefore went into the Plain which is by the Sepulcher of *Jebochanan* the high Prieſt, and from thence made an aſſault upon the *Jews* that were upon the Walls, ſetting up their ſcaling ladders. *Jebochanan* ſaid to *Schimeon* and *Eleazar*, his two Companions; If you think good, I will iſſue forth, and skirmiſh with theſe uncircumciſed, to let them ſee what I can do. *Schimeon* anſwered, Let two of us do it, and the third keep the gates and walls; for thou alone art able to do nothing againſt them, they are ſo many. *Eleazar* allowed this advice, offering himſelf to bear *Jebochanan* company. *Schimeon* bad them go, ſaying, The Lord of the Sanctuary give them into your hands, and deal not with you at this

this time according to your works.

Then *Jehochanan* and *Eleazar* issued with one thousand five hundred good men of War, the ninth day of the moneth *Tebeth*, which was the tenth moneth that *Titus* had besieged *Jerusalem*, and overthrew of the *Gentiles* of that host fifty seven thousand and five hundred men, besides three thousand whom they took prisoners: but of the *Jews* were no more slain in that fight than only seven, whose bodies with much rejoycing and great triumph they carried with them into the Town, and buried them there, lest peradventure the uncircumcised should have misordered them. The *Gentiles* that were left, with great shame and dishonour returned unto *Titus*, who reprehended them because they would not believe the *Romans*. The next day following, the *Jews* brought forth the three thousand Nobles and Gentlemen that they had taken prisoners, and plucked out of every one of them an eye, and cut off every man the one hand, after sent them back with shame and reproach to *Titus*'s Camp.

Then *Titus* consulted with all his Princes what were best to do with the *Israelites*: and when every man had said his mind, he liked never a mans counsel, but said unto them; Well, I have devised this with my self, which I will follow, and no man shall bring me from my purpose: we will keep the siege without any assault or skirmish, for their victuals failed them long ago, and so they shall be famished.

Besides

Beſides this, when they ſhall ſee us ceaſe to fight with them, they will fall at variance amongſt themſelves, and kill one another.

This counſel was thought good of all *Titus*'s Princes, wherefore they beſieged the Town as *Titus* commanded, and cloſed up all the wayes of the City round about, leſt the *Jews* ſhould as they had done before, come upon them unawares. They appointed moreover, watch day and night, to take heed that no man ſhould come out of the Town to gather herbs for their ſuſtenance.

Then encreaſed the hunger in *Jeruſalem*, which if it had not been ſo grievous, the City had never been won: for the ſouldiers of the Town were lighter than Eagles, and fiercer than Lions. There died therefore of the famine wonderful many of the *Jeruſolemites*, ſo that the *Jews* could not find place to bury them in, they were ſo many in every place of the Town. Many caſt their dead folks into their Wells, and tumbled afterwards in themſelves and died. Many alſo made themſelves graves, and went into them alive, where they tarried day and night and died unmourned-for. For all mourning and accuſtomed lamentation for the dead was left off, becauſe of the unmeaſurable famine, which was ſo great that it cannot be told, and I cannot relate the thouſandth part of the miſchief that followed of the hunger. *Titus* ſeeing the innumerable carkaſes of the dead that were caſt into the Brook *Cedron* like dung,

dung, was wonderfully amazed with fear, and ſtretched out his hands toward heaven, ſaying, *Lord God of Heaven and Earth, whom the Iſraelites believe in, cleanſe me from this ſin, which ſurely I am not the cauſe of: for I required peace of them, but they refuſed it, and they themſelves are cauſe of this miſchief, they have ſinned againſt their own ſouls and lives: I beſeech thee, impute it not to me for a ſin, that the* Jews *die on this manner.*

At that time, certain wicked perſons of *Jeruſalem* ſlandered *Amittai* the Prieſt falſely, ſaying to Captain *Schimeon*, Behold, *Amittai* the high Prieſt, which did let thee into the City, goeth about to flee to the Tents of the *Romans*. Thou haſt experience of his great wit and wiſdom, how he alſo knoweth all the ſecret wayes into the Town, Temple, and Sanctuary; and who can tell whether he will bring the *Romans* ſome night at midnight into the City? Therefore *Schimeon* ſent certain to fetch *Amittai* and his four ſons unto him.

They that were ſent, brought *Amittai* and but three of his ſons, for one was fled to the *Romans*, and came to *Joſeph*. When *Amittai* with the other were brought to *Schimeons* preſence, he beſought him he might not live, but to be put to death by and by, leſt (ſaith he) I ſhould live to ſee the death of my children. But *Schimeon* was hard-hearted, and would not be intreated: for it was Gods will that *Amittai* ſhould be puniſhed, becauſe he was the bringer

bringer of *Schimeon* into *Jeruſalem*; and therefore fell he into his hands, which for good rewarded him with evil. *Schimeon* commanded a ſort of murderers to place *Amittai* upon the walls in the ſight of the *Romans*, and ſaid unto him; Seeſt thou, *Amittai?* Why do not the *Romans* deliver and reſcue thee out of my hands? thee I ſay, which wouldeſt have fled away unto them? *Amittai* anſwered nothing to this, but ſtill beſought him before his death, he might kiſſe his ſons, and bid them farewell; but *Schimeon* utterly denied him.

Wherefore *Amittai* wept aloud, ſaying to his ſons; I brought (dear children), I brought this thief into this Town, wherefore I am counted now for a thief my ſelf: All the miſchief which is come upon me, and you, it is mine own doing, becauſe I have brought this ſeditious villain into this holy City; I thought then, Peradventure he will be a help to the Town, but it is proved contrary; for he hath been a moſt cruel enemy to the ſame. It was not enough for us to keep one ſeditious perſon, *Jehochanan*, I mean, which took unto him *Eleazar*, the firſt beginner of ſedition; but I muſt bring in alſo this wicked *Schimeon*, which is joyned to our foes to deſtroy us. Indeed I never brought him in for any love that I bare unto him, but all the Prieſts and the whole multitude of the people ſent me to fetch him; notwithſtanding, I am worthy of this juſt judgement of God, becauſe I took upon me ſuch an embaſſage.

What

What ſhould I ſpeak of thee, thou moſt wicked *Schimeon*, for whitherſoever thou turneſt thee, thou bringeſt all things out of frame: Indeed, thou dealeſt juſtly with me, becauſe I have ſinned unto God, to his people, and his City, in that I have brought thee in, to be a plague to it; wherefore I am worthy to be ſtoned. Notwithſtanding, it had been thy part, thou wicked murderer, to deliver me and my ſons from the hands of the other Seditious, for I have wrought them diſpleaſure; but to thee have I done good: Howbeit our God will not alter, nor change his judgements, which is, that I ſhould fall into the ſword of thy hand, for that I made thee to enter into this City, wherein I offended God grievouſly. If I had purpoſed to flee unto the *Romans*, could I not have done it before I brought in thee? for at that time beareſt thou no rule over us, and before we called in thee, *Jehochanan* with his ſedition, was an offence unto this City; Wherefore we perſwaded all the Ancients of the Town, that thou ſhouldeſt be an aid unto us, to drive out our foes: but thou in whom we put our truſt, art become our enemy: yea, thou haſt been worſe than they; for the other put men to death privily, thou doſt it openly. Who is he that hath ſtrengthened the power of the *Romans?* Art not thou he which haſt killed the Souldiers of God in the midſt of the City of *Jeruſalem?* for few have been ſlain without. *Titus* would have made peace with us, taking pity

pity upon us, but thou didſt lett and hinder it, every day moving new Wars, and ſtirring new battels.

Titus gave charge to his ſouldiers, to lay no hand upon the Temple; but thou haſt polluted and defiled the Temple of the Lord, ſhedding blood without meaſure in the midſt thereof. *Titus* went back from us upon the holy day of the Lord, and ceaſed from fighting ſaying, Go and obſerve your holy Feaſts in peace: but thou unhallowedſt the Feaſts of the Lord, and puttedſt out the continual fire with innocent blood? All theſe evils which thou haſt committed (thou murderer) are imputed unto me, becauſe I brought thee into the Town: Now therefore this vengeance is appointed to mine age by the Lord God, and by thy hands ſhall I go to my grave with ſorrow, becauſe I by my fooliſhneſſe was an actor in this miſchief that is wrought by thee. Albeit now, thou wicked *Schimeon*, in this that thou killeſt me, ere that mine eyes may ſee the burning of the Temple, it pleaſeth me very well. But what needeſt thou, murderer, to put my ſons to death before my face? Why doeſt thou not ſpare mine age? would God that as I ſhall not ſee the burning of the Temple, ſo alſo I might not ſee the blood of my children ſhed before my face. But what ſhall I do, when God hath delivered me into the hands of a moſt wicked man? We that were the ancients of *Jeruſalem*, abhorred *Jehochanan* becauſe he murdered old men without all reverence,

reverence, but he ſlew no young men; thou deſtroyeſt old and young, great and ſmall, without any pity or mercy: *Jehochanan* mourned for the dead, and buried them alſo; but thou playeſt upon inſtruments at their burials, ſingeſt to the Lute, and ſoundeſt the Trumpet.

Then ſpake he to *Schimeons* ſervant, who was ready with a ſword in his hand, and an axe, to kill him, and to cut off his head; ſaying, Go to now, and execute *Schimeon* thy Maſter's commandment; Behead the ſons in the ſight of their father, and let me hear the voice of thy cruelty in my ſons, which notwithſtanding I forgive thee; for as I ſhall hear and ſee that, againſt my will; ſo, I dare ſay, thou killeſt them not willingly. Would God that *Schimeon* would ſuffer me to kiſſe my ſons, and while I am yet living to embrace them ere they die. But thou, gentle miniſter, in one thing ſhew thy pity towards me, that when thou haſt put my ſons and me to Execution, ſeparate not our bodies, neither lay their corps aſunder from mine, but ſo, that my body may lie uppermoſt and cover theirs, to defend them from the fowls of the air, leſt they devour my ſons bodies; for ſo may come to paſſe, that they may be buried: I beſeech thee alſo, that my mouth and eyes when I am dead, may touch my ſons faces, that ſo I may both embrace and kiſſe them.

But what do I delay, or linger any longer, ſeeing the enemies deny me this, to kiſſe them while we are yet alive? See thou therefore

that our bodies be not severed, and if *Schimei* will not permit this, that our bodies may be joyned in this world, yet can he not lett our Souls to be joyned; for after I shall be once dead, I doubt not but I shall see the Light of the Lord. His sons hearing their fathers words, began to weep very sore with their father, who said unto them, Alas my sons! Why weepye? What avail tears? Why do ye not rather go before me, and I will follow as I may? For what should I do now, seeing God hath given me into the hands of a most cruel Tyrant, who spareth neither mine age, nor your youth? But I trust we shall live together in the Light of the Lord: And although I cannot be suffered now to see you enough, yet when we shall come thither, we shall be satisfied with beholding one another.

Go ye therefore, my dear sons, and prepare us a place. O that I might go before you: the Lord knoweth I would do it gladly. But ye my sons, marvel not at this that is chanced unto us, for it is no new thing. The like hapned before this, in the time of the *Asmonanites*, when as *Antiochus* by his wickedness put to death the seven brethren, young men, in the sight of their mother, which was a righteous and godly woman, who chanced to find this mercy at the Lords hands, that she might kisse her sons and embrace them, as they also kist one another before they died. Although they were put to death by the cruelty

of the uncircumcised King of the *Macedonians*: yet obtained they that, which is denied at this day to us that are put to death by *Schimeon*, who hath the name of an *Israelite*, who beareth also the Covenant of our father *Abraham* in his flesh. And would to God that we might live in their Inne or place of rest, which albeit it will not be granted, yet we shall be their neighbours, seeing that we also die for the Law of the Lord.

Therefore be of good comfort (my sons,) and lament not for my sake. For I judge this my misery easier, and not so great as the calamity of *Zedekiah*, whose sons were first killed, then his eyes put out by the King of *Chaldea*, and he lived many years after: we are so much the more happie in my mind, because we shall die together.

Then said *Amittai* to *Schimeons* servant which should kill him, Make speed, I pray thee, and kill me first before my children die, then after kill them also, that we may die together: for it is more expedient for us, than to see the Temple of the Lord turned into a butchery or slaughter-house to slay men in.

After cryed he to God, saying, I beseech thee, O Lord God most High, which dwellest in the highest, judge this *Schimeon* according to his works, reward him according to his deservings. For thou art the God Almighty and dreadfull, Let not this Destroyer die therefore among the people of thy pasture: but that his

death may be ſevered from the death of other men, Let him die a horrible and ſudden death, Let him have no time to confeſſe his ſins, and to return himſelf to thee, that thou mayeſt receive him (for thou wert wont to receive them which turn to thee by repentance): for he is not worthy of repentance, which hath ſpoiled and waſted many goodly things in thy Temple; beſides that, hath murdered moſt holy men in the ſame.

To the intent therefore that thy judgements may be declared in him, I beſeech thee, make him to be taken Captive of his enemies, together with his wife, children, and family, and all that ever love him. Neither give unto his ſoul any part with the people of God; nor let his portion be with the juſt men in thy Sanctuary; for he is unworthy of them, becauſe he hath not only ſinned himſelf, but hath cauſed *Iſrael* to ſin. Wherefore let his judgement and ſentence go forth from thy ſight, that he may ſee his Wife, Children, and his whole Houſe, led into captivity and bondage before his face. Afterward, let him die a ſtrange death, ſuch as never man heard of: Let him be killed by moſt cruel men, which, when they have ſmitten him may after quarter him alſo whiles he is yet alive, and that he may ſee his children go into bondage. Let him alſo be a curſe before all that ſhall ſee him. Moreover, Let him perceive that my words and deſtiny is better than his, when as I go unto Thee, in that great

Light

Light which he shall be deprived of.

After these words, *Amittai* said to the servant who was appointed to kill him: I beseech thee, Let me find so much favour at thy hands, that when thou hast slain my sons, thou wouldst kill me with the same sword, while it is yet wet with the blood of my sons, that our blood may be mingled; and this may be a recreation to my soul. Kill me also in the sight of the *Romans*, that they may avenge me and my sons, upon this most cruel *Schimeon*; they shall be witnesses against him, that I was not their friend. But would God my affaires were all in that state as they were before; for then should they perceive me to be an enemy of *Schimeons*, and a friend of theirs. Would God I had withstood *Schimeon* at the first earnestly, as I made War upon the *Romans*, that I might have avoided his cruelty from the people of God. When he had said all these things, he prayed before God Almighty, saying, *O God which dwellest in the Highest, thou only art most mighty and fearful, open now the eyes of thy judgements, consider and judge betwixt me and seditious* Schimeon, *whose malice is become unmeasurable upon the people of GOD, that he which beddeth the blood of them that fear thee in the midst of the Temple, may be rebuked of thee with rebukings, according to his works: make speedy vengeance and prolong not, and that for the deaths sake of thy Saints; for thy judgements are the judgements of truth.*

Then *Schimeon* gave commandment to four Cut-throats of his, that three of them should kill *Amittai*'s three sons before their Father face, and the fourth should kill *Amittai* himself, and so the blood of the sons was mixt with the blood of their father. Afterward *Schimeon*'s servant took the body of *Amittai*, and laid it upon the bodies of his sons, as his desire was, then tumbled them over the Walls: After that, *Schimeon* commanded that *Chanacus* the high Priest should be put to death, whose body was cast unto the bodies of *Amittai* and his Sons.

Aristus also the Scribe, one of the Noble men of *Jerusalem*, was killed at the same time, and ten just men more of his kindred and house, because they mourned for the death of *Aristus*. It hapned while *Schimeon* was killing of those ten, certain substantial rich men passed by, and were wonderfully amazed when they saw the thing, saying one to another, How long will God suffer the malice of *Schimeon*, and will not search out the blood of just men, nor revenge them? Certain seditious persons hearing this, told it unto *Schimeon*, who commanded them to be apprehended, and murthered the same day.

After this, there passed by eleven of the Noble men of *Jerusalem*, which seeing forty two innocents to be put to death by *Schimeon*, they lift up their eyes to the heavens and said, *O Lord God of Israel, How long wilt*

thou hold thy hand, and not execute thine anger against these transgressours of thy will? which when *Schimeon* heard of, he commanded them to be apprehended, and killed them with his own hands.

Eleazar the son of *Anani* the Priest, seeing the malice and wickednesse of *Schimeon* to be great, and that he destroyed the just and godly men of the City, and that there was no hope left, he betook himself to the Tower of *Jerusalem*, remained in it, and kept it with his. *Jehudas* also, a Captain over a thousand men, which kept a Turret that *Schimeon* had made to put just and good men in, got him upon the top of the walls, and cryed to the *Romans*, if peradventure they would deliver him, and the rest that were at *Jerusalem*. Wherefore he went about to escape with his one thousand men that he had with him, and came towards the *Romans*. But the *Romans* trusted them not, thinking he had spoken this for deceit, wherefore they came not to help him. *Schimeon* upon this killed *Jehudas*, and the thousand men which he had with him, and commanded their bodies to be tumbled over the walls, in the sight of the *Romans*.

Then *Schimeon* cryed to the Princes and Captains of the *Romans*, saying: Lo, these are *Jehudas* company, these would have come forth unto you, take their carcases to you, and revive them again if you can, or else deliver the rest which yet live, out of our hands.

Gorion the Priest, father of *Joseph* the Priest, who wrot this Book to the *Israelites*, was at that time in bonds and prison, in a certain Turret, a man of great age, being a hundred and thirty, and no man could come unto him, nor from him; *Joseph* therefore went to the Turret where his father was kept, to understand how he did. He beheld also the Turret afar off, if he might espy his father, and comfort him. And as he passed by looking up to the Turret, the Seditious hurled a stone at him, which hit him on the head, that it overthrew him. The Seditious seeing *Joseph* cast out of his Chariot, determined to go down unto him; but when *Titus* had knowledge thereof, he sent a great strength to help him up again, and to defend him, that his enemies did him no wrong.

The Seditious, going about to take *Joseph*, sounded a Trumpet very loud, which when *Josephs* mother that was kept in *Schimeons* house heard, being now 87. years of age, asked what was the cause of the hurly burly; they told her that the Seditious issued out at that shout against *Joseph* to take him: When she heard that, by and by she run out of the house that she was kept in, and climbed up the walls, as lustily as though she had been a young girle of 14 years old, tore her hair, and cryed out, weeping, and saying before all them that were present; Is my hope then come to this? Could I ever have looked that I should have overlived my son,

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and that I should not be suffered to see him, and to bury him? I had trusted he should have buried me, and that he should have been a help to me in mine age; and when my whole Family by the Seditious was almost made away, and extinguished, yet I said, This shall comfort me. Now therefore, what shall I do, when I have none left to comfort me, of all my children that I bare; for between the Seditious and the Gentiles our enemies, they have slain 18. sons that I had; and what shall I do now from henceforth, but covet death, for I desire not to live now any longer? And how should I receive any consolation, when I see my son dead, and I cannot bury him? Lord! that I might dye by and by, for I cannot live any longer, since my son *Joseph* is now dead.

She went up yet further upon the walls, till she came to the Turret where her husband was in prison, and stretch't out her hands towards heaven, crying with a loud voyce, O my son *Joseph*, my son, Where art thou? come and speak unto me, and comfort me. The Seditious hearing her, laught her to scorn; but the *Romans* when they heard her, and understood by *Joseph* that it was his mother, they wept and lamented her case, and many of the *Jews* also that were in *Jerusalem*; but they were fain to refrain it, lest they should be perceived of *Schimeons* cruell cut-throats.

Then *Josephs* mother said to the Seditious that were with her upon the walls, Why do ye not

not kill me also, which bare *Joseph* my son, and nurst him with these breasts? Ye enemies of the Lord have murdered him with other just men; Why kill ye not me also? God be Judge betwixt me and you, who have killed my son guiltlesse: The Seditious answered her, Canst thou not if thou list, tumble down over the wall and die? we will give thee leave; When thou hast done so, the *Romans* shall take thee up, and bury thee honourably, because that thou art *Josephs* Mother, who is their friend. She answered, How shall I do this evil unto my self, to kill my self, and constrain my soul to go forth of my body, before that God doth call it? if I should do so, I should have no hope left in the World to come; for no body will bury them, whom they perceive to have killed themselves.

These, and such like, while she reasoned wisely, the Seditious heard, and mocked her: wherefore she wept the more abundantly, so that the *Romans*, and some godly men, hearing her wisdom, could not abstain from weeping.

Joseph when he heard the voice of his Mother, got on armour, and approached to the wall, accompanied with most valiant *Romans*, to defend him from the arrows of the *Jews*, and spake to his Mother,

Fear not, my dear Mother, nor take any thought for me, for I have escaped the hands of the Seditious, God hath not suffered me to come into their hands: wherefore I have heard

heard the words of these wicked counsellours, that advised thee to kill thy self, and thine answer to them, which before thou gavest them I knew thou wouldest answer: God forbid, say I, God forbid, that *Josephs* Mother and the Wife of *Gorion*, should consent to the counsel of the wicked. Wherefore, (my dear Mother) be content, and bear the yoke of the Seditious patiently, and humble thy self before them: *Neither strive against the miseries and calamities of this time, which thou canst not alter, nor remedy.* For they shall perish, but we shall stand and continue.

There were certain men of *Jerusalem* at that time, that came to the Gates, overcame the Ward, and got out with their Wives and Children, and so escaped to the *Romans*, because they could no longer abide the famine, and the iniquity of the Seditious. They were faithful Citizens, and of great authority; whom when *Joseph* heard of, he so prevailed, that *Titus* spared them, and received them to mercy.

For *Joseph* bare witnesse, and reported of them, that they were Noble men of *Jerusalem*; wherefore the *Romans* received them, and gave them food and sustenance; but certain of them could not brook nor take it, because of their great hunger wherewith they had been long pined, and when the meat descended down into their bellies, they died straight. Their little Children also, when they saw bread, they fell upon it, and received it indeed with

with their teeth, but they were not able to chew it, and died holding the bread between their teeth.

Titus seeing them die when they tasted the meat, had pity and compassion upon them, and was very sorry, saying unto *Joseph*, What shall I do for thy people, which assoon as they begin to eat, die straightway? *Joseph* answered, My Lord, I remember I have seen this experience, that they which fast long, and after would take meat, first they must drink a little sodden milk, or else eat of a certain corn called *Simel*, sodden in milk, wherewith they strengthen their bowels before they take meat; especially such as walked through wildernesses, whose bowells were long empty, when they came to places inhabited and found meat, they were wont to use this means.

Therefore *Titus* commanded his men to do as *Joseph* bad them, whereby many of the *Jews* recovered, and many died of the flux. These *Jews* which escaped thus out of *Jerusalem* to the Camps of the *Romans* had swallowed their Gold, Silver, and precious Stones, to hide them, lest they should be found of the Seditious.

They therefore which recovered and brooked meat, when they would satisfie Nature, they went alone out of the Camp, and after sought their Gold and Silver and precious Stones, which were digested in their excrements, and so did they every day. At length certain

certain *Aramites* and *Arabians*, espying the *Jews* to use this fashion, told it amongst their fellows, one to another, and made a conspiracy to lay wait for the *Jews*, and whomsoever they got, they ript their bellies, to find the Gold and other Jewels which the *Jews* had hid there. And by this means the *Aramites* and *Arabians* had murthered two thousand *Jews*. But when *Titus* heard of this he was wonderful wroth, and commanded them to be apprehended that had done this wicked deed, and to be put to death, whose goods were given to the *Jews* that remained alive. They that were put to death for this fact, were two thousand *Aramites* and *Arabians* together.

After this, *Titus* espyed the Princes and Captains to have decked their Armour with Gold and Silver, some of them also to wear Golden Scepters, and some Scepters of Silver, with other Ornaments upon their heads: he called them together, and said unto them, Lay away this vain ostentation, these things are they that provoked the *Arawites* and *Arabians* to work this wickedness, against these poor miserable *Jews* which fled forth unto us, that they might live under our protection. The captains therefore and Princes of the *Romans* hearing *Titus* commandment were obedient, and straight laid away from them those Ornaments of Gold and Silver. *Titus* also gave commandment, that the rest of the *Arabians* and *Aramites* should be banished the Camp, and that no man hereafter should

should commit any such haynous deed against the *Jews*. Notwithstanding, when as any *Aramite* or *Arabian* could get any *Jew* far out of the Camp that no man might see it, he killed him.

Of the *Romans* in the Camp, no man either did, or said, any evil unto the *Jews*, save certain ungodly Ruffians, which had learned of the *Aramites* and *Arabians*, those evil and wicked pranks: for they also when they chanced to meet with any *Jew* out of the Camp, if there were no man by, they killed him, and took away his Gold and Silver that lay hid in his bowels.

When this came to *Titus*'s ear, he commanded to make Proclamation in this wise: Whosoever he be that hath seen, heard, or known any thing of this horrible deed, which is committed of certain *Romans* upon the Jews; or whosoever hath done any such thing himself, let him come and make relation unto *Titus*, which if he do, the matter shall be forgiven him, if not, he shall bear the burden of his own wickedness, and stand at his peril, if any thing be proved against him hereafter.

Therefore certain *Romans* who were conscious to themselves that they had committed the deed, and being afraid of *Titus*, reasoned with themselves thus: If we do not confesse unto him the truth, he will by his wisdom search out these offenders, and punish them to death; Wherefore trusting unto *Titus*'s words of

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the Proclamation, they came all, whosoever had either done it himself, or known other to do it; and declared it to *Titus*, saying, This have I done, This have I known, This was I accessary unto, and have not hitherto made thee privy thereunto. There were of them in number 320. men, that made this Confession; All those *Titus* commanded to be cast into hot Ovens, and to be burned. This done, the *Jews* were more safe ever after in the *Romans* Camp without any jeopardy, no man hurting them, either in word or deed; yea, if any *Roman* found a *Jew* abroad wandring, he conducted him gently and peaceably into the Camp.

There was a certain Scribe of *Jerusalem* at that time, a faithful man, whose name was *Menachen*, son of *Seruk* the Scribe, whose Ancestours had served *Esdras* the Scribe of worthy memory, in *Babylon*; and being a keeper of the East gate which was in *Jerusalem*, upon that side towards the Brook *Kidron*, noted the number of the dead that were carried forth to burying by that Gate, and found they came to 115. thousand, eight hundred and eight persons, which were all of the Nobles and Gentlemen; or, at least, of the substantialest men of the *Jews*.

Titus upon a time (*Joseph* being present) asked the question of those Princes of the *Jews* which were fled unto him, saying, I charge you upon your fidelity, to shew me how many

many *Jews* be dead in the Town, since the time I beſieged it to this day. They gave him the number therefore, every man as far as they knew, of the dead that were carried forth at all the gates to be buried, and the ſum amounted to 700575. beſides them that every where lay dead in the houſes and ſtreets; and beſides them alſo that were ſlain in the Temple, and they that lay here and there unburied: Which when *Titus* heard, he marvelled greatly, and ſaid, It is well known to the Lord God of heaven, that I am not the cauſe of theſe evils, for I deſired to be at peace with them oftner than once, but the Seditious evermore would have nothing but War War.

CHAP. III.

AT that time the hunger began to wax very great in the Town, amongſt the Seditious, who never lackt before, for they took it alwaies from other men by force, till now at length they were diſtreſſed with hunger themſelves, ſo that after they had eaten up all their horſes, they ate alſo their dung, and the leather of the Chariots; neither was there left any green Boughes on the trees, nor any herbs, that the Seditious might get to eat.

For the *Romans* had hewed down all the trees, and cut down all the buſhes round about *Jeruſalem*,

salem, by the space of thirteen miles, so that the whole field and territory of *Jerusalem* was spoyled, which heretofore was replenished with marvellous goodly gardens, and most pleasant Paradises.

After that the *Romans* made up another Iron Ram, very terrible; this they bended against the walls, to see if there were any souldiers left in the Town, so stout as they were in times past: When the Captains of the Seditious saw that, they issued out with their companies against the *Romans*, and slue very many of them in that skirmish. Wherefore *Titus* said, It is not wisdom to fight with them any more, but rather with the Rams to shake and batter the wall, for they have no more but this wall left, and so we may bring our whole Army at once upon them, and subdue the Seditious.

This counsell of *Titus* was liked of all the Princes and people. The Captains of the Seditious mistrusting what the *Romans* intended, that they would be occupied hereafter in battering the wall, began to build a countermure within, over against the place where the *Romans* wrought with their Ram, which was in the Plain by the Tomb of *Jochanan* the high Priest, for there was none other place besides, that they might approach unto with their Rams; and there the Rams had made two breaches in the two other walls before.

The Seditious made this Countermure, because they were not able to burn the Iron Ram

as they had done before, being now almost f
miſhed, and ſo pin'd away, that they could ſcar
ſtand upon their Legs. For if they had been
luſty as they were before, and able to ſet the
gines on fire, the *Romans* had never been able
win the Town, but ſhould have been compe
led to leave the aſſault, as they were conſtrain
to give over ſkirmiſhing and fighting. O
certain time, when the *Romans* fled, the Sedi
ous, purſuing and killing many of them, ſaid, T
Romans will be weary, leave off their ſiege, a
go their waies, that we may dwell at liber
and turn to the Lord our God. And wh
they returned at this time (or at any oth
time) proſperouſly into the Town, they o
preſſed the people more cruelly, exacting fo
of them, and ſaying, Give us meat, if ye will n
we will eat your fleſh, and your ſons. But t
Romans took courage to themſelves to fi
ſtoutly, and ſaid one to another; Let us ſtick
it hard, and be valiant in our fights: it ſhall b
ſhame for us to flee from theſe feeble and hu
ger-ſtarved Jews, which are more like dead i
ages, than living perſons. Therefore they beg
moſt earneſtly to ſet upon the walls, and to ma
a battery: ſuddenly, they beat down a gre
part of that inner wall which the *Jews* had new
erected, and gave a great ſhout, ſaying, *Jeruſa*
is won, we have gotten the Town. But wh
they looked a little further, they eſpyed an
ther countermure raiſed over againſt the breac
Wherefore the *Jews* thorow the Town ga
all

ſo a great ſhout, and ſounded their Trumpets, rejoycing that they had another new Countermure for that which was battered down. The fame was in Captains *Jebochanans* Ward. The *Romans* ſeeing the countermure, and hearing the *Jews* make ſuch triumphs in the Town, were much aſtonied, all their joy was daſhed and turned into dumps, ſo that they could not tell what they ſhould do with that ſtubborn people of *Jeruſalem*, which had done them ſuch damages. The *Romans* ſet upon the Town again another way, whom *Titus* willed to remove the Engine, and to bend it to the new wall, whiles it was yet green and unſetled, ſaying; Let us batter it and we ſhall ſee it fall by and by, and then ſhall we enter the Town. The *Roman* Captains followed *Titus* counſell, but ſcaled the walls which they had battered. The *Jews* therefore defending their Countermure fought with the *Romans* within the breach, repulſed them from the wall and the Town; and ſo having abated much the ſtrength of the *Romans*, returned to their owners.

Then ſaid ſome of the *Romans*, We will neither beſiege this Town any longer, for we ſhall never be able to get it while we live. And therefore let us break up and depart, before we be deſtroyed with this ſiege: for except we do ſo we ſhall be conſumed therein. *Titus* ſeeing his ſouldiers to make ſo hard a matter of the winning of the Town, called them all together, and ſaid unto them; *Tell me now, ye* Roman

Captains, do ye not know that all wars and other businesse whatsoever they be, are more hard, and require greater diligence in the end, then in the beginning? In which who so travel, if they faint in the end, do they not labour in vain? Even as your labour shall be in vain, if ye give over the siege now.

Consider a Ship, when it hath compassed the whole Sea, and is now ready to arrive at the shore, being troubled with a Tempest, if the Mariners should then be negligent, the Ship may be easily lost, and all they which are in it perish, the Mariners disappointed of their purpose, in that they shall not attain unto the place which they coveted to come unto.

Likewise builders, if they finish not their work, but leave off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, and then sow it with seed, shall they not lose their pains, unless they will also mow it?

In like manner, you have fought very long against this City, many valiant Captains and worthy men have been slain, and now you may see the strong walls of the Town are broken and made equall with the earth, the people your adversaries consumed with hunger, pestilence and sword: what shall it then avail you all that ever you have done, if you slack your diligence, and will not finish the work of the siege? Have ye not then imployed your labour in vain? And why should this new wall so dismay you? Yea, why do you not prepare your selves to beat down this new Wall, which yet is slenderer then the old

three that ye have cast down? If so be ye would determine to leave off the siege, had it not been better for you to have done it at the beginning, whiles your Army was yet whole? Now, when as you are few, and your most valiant Souldiers slain, why do you not rather choose to dye then to live?

Did not you once enter this Town, in the time of Nero Cæsar, and defend the honor of his name? now therefore when Vespasian my father raigneth, who is not only of greater power then Nero, but also more gentle toward you then ever was Nero, If you should abate and slack your endeavour & diligence, it should be to your great shame and reproach.

Why take ye not example of these Jews valiantness, whom now already, sword, pestilence, and famine hath wasted, so that they have no hope left: nevertheless, they fight still, and never give over. Do you not see every day, how some of them issue out of their Town, and boldly assail you, not without jeopardy of their lives, insomuch that oftentimes they die for it? Which things they do for none other cause, then to get them praise and renown for their great prowess.

When Titus had well debated these and such like things, in the ears of his souldiers, a certain valiant man named *Sabinus*, said unto his fellows, Who so dare go to assault these *Jews*, let him come hither to me, that we may fulfill the Command of *Cæsars* Son our Lord and Captain. And forthwith he took his Target, and his drawn Sword in his hand, made toward the Town with a eleven tall fellowes

following him, whose valiantnesse and courage *Titus* wondred at greatly.

The *Jews* kept their ward upon that part of the wall, where the *Romans* had a repulse of late: so when they saw *Sabianus* and his company draw fast toward them, they began to assail them with stones and arrows; but *Sabianus* setting light at them, charged home upon the *Jews*. Shortly one of the *Jews* met with him, and gave him such a blow, that he felled him to the ground; yet he gat up again, and fought for all that manfully; and, as one that had rather leave his life, than the reputation of his valour, he did fight till another *Israelite* came and slew him out-right. Three also of his fellows were killed fighting valiantly in that place; the other 8. returned to the Camp, so sore wounded, that they died the next day every one. Further, other *Romans* seeing *Sabianus* act, and studying to do the like: the next night they took counsel about 20. of them, and agreed to assault the Town.

This their enterprise when they declared to the Standard-bearer of *Titus*, he and many other of the *Romans* went with them. They all scaling together, and clammering up the breaches, gat up upon the wall, sounding a Trumpet, and gave a great shout. The *Jews* being at their rest, as men oppress with hunger and weariness, and hearing this Alarum and shout of the *Romans*, were wonderfully amazed, not knowing what the matter was, or how they should defend themselves. *Titus* also heard the shout: and

whe

when he had enquired the matter, he chose out certain valiant men, and drew towards the breaches with them. In the mean season, the day was broken, and the *Jews* rising from their sleep, espyed *Titus*, upon the walls, and marvelled thereat greatly. The *Romans* therefore gathering toward *Titus*, came very thick into the Town, some by the breaches of the wall, and other some through the vault, whereby the *Jews* were wont now and then to make irruptions, and to recover themselves within the Town again. The *Jews* set themselves in aray against the *Romans* in the very entry of the Temple: upon whom the *Romans* ran with their drawn swords; for they had no other armour, nor the *Jews* neither, being so hastily taken at such a sudden. The battel waxed very hard, and wonderful vehement on both parties, the like was never seen in *Jerusalem*, nor heard of, in any time: for every man clave hard to his next fellow, & no man could flee on any side. Wherefore the battel waxt strong, with clamours and shouts on both parties: now the joyful shouts of the vanquishers, now the wailings on the other side, of them that were put to the worse. The *Romans* encouraged and exhorted one another to fight, saying, This is the day which we have long looked for. The *Jews* again took heart unto them, saying, It boots not to flee hence; but, for the glory of the Lord and his Temple, let us die manfully, as necessity constraineth us: and so doing, we shall be

counted for ſacrifices and offerings. Which earneſtneſſe on both ſides, filled the entry of the Court of the Lord with blood, that it ſtood like unto a pool or pond. And that fight continued from the morning, till that time four dayes.

Then a certain ſouldier of *Titus*'s, whoſe name was *Golinus*, a valiant man, as was ever amongſt all the company of *Kurtus*, ſeeing the *Jews* prevail, and to have the upper-hand of the *Romans*, which now had left off fighting, and fled, the *Jews* purſuing them: in a rage he ran againſt them, and met them at the wall which *Herod* builded, called *Antochia*, drove them back, and made them to take the entrance of the Temple again, where, preaſing into the forces of the *Jews*, he was wounded of a certain *Jew*. And when he perceived himſelf wounded, he would have lept back, but ſtumbled at a ſtone in the pavement of the Court of the Temple, and fell down, where he fought yet ſtill, till a certain *Jew* killed him out-right. He fought indeed very boldly and valiantly, but unwarily; for he conſidered not his ground wherein he had to do with the *Jews*.

Titus waiting for *Golinus* return, and hearing him to be ſlain, would have gone himſelf to reſcue the reſt of his that were with him: but his men would not ſuffer him, fearing leſt he himſelf ſhould be ſlain. The *Jews* therefore got the upper-hand that day, and ſlew very many *Romans* in that battel, ſpoyling them alſo

also (which were killed) of their armour.

These were the names of the *Jews* that made the skirmish: Of the Company of Captain *Jehochanan*, *Elasa*, and *Iphtach*; of *Schimeons* Company, *Malchiah*, and *Jaicob*, a Prince of the *Edomites*; and *Arsimon* and *Jehuda*, of the Company of *Eleazar*, the son of *Anani*. These with their Companies made this slaughter of the *Romans* in the entrance of the Temple, and drove them back to *Antochia*, where they kept them up that they could not get out. Wherefore when *Titus* perceived that the *Antochia* was in the *Romans* way, and hindred them, he caused it to be razed and pulled down to the ground; These things were done upon the fifth day of *May*, the third moneth, upon the even of the solemn Festival day of weeks, which otherwise is called Pentecost, and that was the 14th moneth from the beginning of *Titus*'s siege against this City.

Shortly after, upon the third day of the Feast of weeks, the *Jews* as many as were at *Jerusalem*, kept holy dayes, and celebrated the Feast. *Titus* taking with him *Joseph* the son of *Gorion*, went into the house of the Sanctuary, where the Seditious and souldiers of the *Jews* were gathered together; and called unto *Jehochanan*, and the rest of the Captains of the Seditious, to whom he spake by the means of *Joseph*, being his Interpreter, in this wise.

What hath this Temple offended thee (thou seditious Jehochanan? *) Why hast thou brought upon*

upon it this great evil and miſchief? If ſo be thou truſt ſo much to thy ſtrength, Come forth to us with thy men into the fields, and we ſhall fight with thee thy ſill. Is not this your ſolemn Feſtival Day? Why then will ye fight in the place where ye ſhould offer your ſacrifice? Ye pollute and defile the Sanctuarie of your God, and his Name, and we ſpare it, knowing it is the Houſe of God: And the only cauſe why we make War upon you, is your ſtubborn ſtiffe-neckedneſſe, that you will not ſubmit your ſelves to us, whom God hath given the Dominion unto, whoſe will ye labour in vain to diſappoint. Either therefore if ye will fight no more, humble your ſelves under our ſubjection, that ye may ſave your lives: or elſe, if ye be determined ſtill deſperately to fight with us, then get you forth from hence, and let us go into the fields, there to ſet our battels in aray. Why will you defile your Sanctuarie, and hinder the worſhipping of your God?

Much more beſides this ſpake *Titus*, partly blaming their ſtubbornneſſe, in that they had defiled their Temple, and yet ceaſed not to pollute it more and more; partly with fair words and gentleneſs, exhorting them to yeild, admoniſhing them not to reſiſt ſo mighty an Army, when as they could not do it without danger of utter deſtruction.

Theſe and many other things *Joſeph* expreſſed in Hebrew to the people, as *Titus* willed him, but the *Jews* anſwered never a word; for *Jebochanan* had given charge, that no man ſhould ſpeak.

Then

Then Captain *Jehochanan* answered *Titus* himself, saying, We can offer no kind of sacrifice more acceptable to God, than to devote, hazard, and abandon our own bodies and blood, for his Names sake: Wherefore we will die free-men in this our Town, and will never come in bondage to serve you.

'*Titus* made him answer by *Joseph*, saying, 'This your City, I grant, is a holy City, and 'your Temple is most holy, which no man doth 'deny: but ye have grievously sinned, in that 'ye have polluted the Temple of the Lord 'your God, by shedding in it innocent blood 'of Saints, and the Priests of God, with other 'most godly and holy men.

'By what reason can ye then say, that ye 'shall be accepted for sacrifices, and offerings 'before God? yea rather, God abhorreth and 'detesteth you utterly; when as he requireth 'in his sacrifices, that they should have no de'faule nor spot: but ye are all besotted, so that 'no sound place is left in you.

'For tell me, (I pray you) if there be any 'more abominable spot in man, than sin, when 'he transgresseth the Law of God, as ye have 'done; Neither is there any wisdom or intel'ligence in you. For wise men would wisely 'bear with the calamities of times, and know 'the courses of things. How then are ye so 'foolish to say that ye are an acceptable 'and well pleasing sacrifice to God, when as 'ye resist the will of God so proudly?

'But

'But thou *Jebochanan*, and the reſt of the Sedi-
'tious Captains that are with thee. Tell me,
'Art thou not a mortal man, ſubject unto the
'griefs and vexations of this life, and worms
'meat as we be? Should he not diſpleaſe thee,
'that ſhould take away and violate a Table or
'ſuch like thing, prepared to the honour of
'thee? and wouldſt thou take it in good part,
'and hold him excuſed that ſhould ſo do unto
'thee? Why then haſt thou taken away the
'ſacrifices of thy God out of his Temple, and
'haſt ſtuffed it with innumerable dead bodies?
'Who can ſee or hear this, and abſtain from
'weeping, when he ſhall know ſo many *Iſrae-*
'*lites* to have ſuffered death by thee, and *Schi-*
'*meon*, and *Eleazar* thy fellows? Neither canſt
'thou yet apply thy mind to ceaſe and leave
'off thy malice, and yet nevertheleſſe perſwa-
'deſt thy ſelf, that God is with thee, and that
'thou with thy fellows, art an acceptable and
'well-pleaſing ſacrifice unto God, nothing
'perceiving that your ſins ſeparate you, and
'keep you aſunder more ſtrongly than any
'braſen wall.

'It is true, I confeſſe, that it becometh eve-
'ry valiant man, to ſtand ſtoutly in the defence
'of his people, City, and Country. *For it is*
better to die valiantly, than to come into the ſub-
jection of his enemy that goeth about to pluck him
from his Religion, and drive him out of his Coun-
try. 'But I came not hither for that intent,
'to draw you from your Religion, nor to

'baniſh

'baniſh you out of your Land, or elſe to de-
'ſtroy it and your Cities: but this is the cauſe
'of my coming hither, to offer you peace, and
'to make a League with you, that ye ſhould
'take upon you our yoke, and be our ſubjects
'as ye were before. Where did you ever hear
'of a people in all the World, that hath ſhewed
'themſelves ſo merciful and gentle, both to-
'wards other, and towards you, as we have
'done?

'*Hannibal* the Captain of the *Carthaginians*,
'after he had waſted our Country, and at length
'was taken by us, Was he not had in great
'honour and reputation of us, and with ſuch
'civility handled, that we made him King of
'his people? And ſo dealt we with *Antiochus*
'the *Macedonian*, and other Kings that we
'took priſoners. Ye brag that ye keep the
'Vigils and Feaſts of your God: Why then
'follow ye not the example of *Jechoniah* your
'King? who to ſave the Temple of your God
'from deſtruction, and leſt your people alſo
'ſhould be led away into bondage, or be de-
'ſtroyed with the ſword, yielded himſelf and
'his houſe into the hands of the King of the
'*Chaldees*. Why ſpare you not your own lives,
'your City, and Sanctuary?

'Now therefore hearken unto me, and I
'will make a League with you before the
'God of this Houſe, who ſhall be a witneſſe
'betwixt me and you; by whom I ſwear,
'that I will never break this League, neither

'do

'do you any harm, nor ſpoil your goods, nor 'lead you away captive, nor yet conſtitute any 'Ruler over you, but a *Jew* of your own Na- 'tion; even *Joſeph* the Prieſt which is with me, 'ſhall be your Prince, if you think it good; 'and all the faithful men alſo which are with 'me, ſhall return home again; ye ſhall inha- 'bite your own Land, ye ſhall have the uſe 'of the fruits thereof with peace and quiet- 'neſſe, without any corruption, or alteration 'of the ſervice of your God; wherefore cre- 'dit me, and make a League with me. And 'that you may truſt me the better, ye ſhall 'have pledges, *Joſeph* a Noble-man of your 'own Country, and other Princes and Noble- 'men of the *Romans*. Come forth therefore 'and treat a peace with us, bow your ſhoul- 'ders, and humble your necks to ſerve us, like 'as all other Nations do, and as you have 'done your ſelves in the time of *Nero Ca-* 'ſar, that ye may live and not be deſtroy- 'ed keeping your Religion ſafe and ſincere.

Joſeph the Prieſt hearing the words of *Titus* and his clemency, in that he was minded to ſpare the *Jews*, burſt out aloud and wept in the preſence of the Captains, and of the Seditious very bitterly: but they nothing regarded it.

Joſeph therefore ſeeing that *Titus* could do nothing with the Seditious, ſaid unto their Princes, I marvel nothing that this City tends to deſolation, and deſtruction, for I know

I know the end of it is at hand. But this is it that I marvel most, that ye have read in the Book of *Daniel*, and understand it not, which is now fulfilled in all points, and yet never a one of you doth mark it: *The continual sacrifice is already ceased a good while ago, the annointed Priest is cut away, and put down.* These things though they be most manifest, yet your hearts cannot believe them.

And many other words spake *Joseph*, full of admonition and consolation, but the *Jews* refused to hear him; When he had made an end therefore, and the Seditious had so hardened their necks, *Titus* turned him, and departed out of *Jerusalem*, saying, Let us go hence, lest their sins destroy us. Wherefore he pitched his Tents without the City, in the same place where he encamped at first. For he was afraid both for himself and his Army, lest they should be circumvented and closed in, and slain cruelly in so great City as that was.

Certain of the Priests of that time, and of the Nobles of the Town, with other godly men, did wisely provide for themselves, and came forth to *Titus*, submitting themselves to his mercy, and were received of him peaceably with great honour; whom *Titus* commanded to be conducted into the land of *Goshen*, where in times past the *Israelites* dwelt in the dayes of *Jacob* their Father, and *Joseph* Lord of *Egypt*.

Thither sent he them, and gave it them in possession,

poſſeſſion, to them and to their heirs for ever after; commanding a company of the *Chaldees* ſafely to conduct them, till they came to the land of *Goſhen*.

Titus directed his letter alſo to the *Roman* Preſident which was ſet over *Egypt*, to take pity of the *Jews* that he had placed in the land of *Goſhen*, to ſuſtain and ſuccour them, and to ſee that no *Roman* nor other ſhould do them harm, or annoy them by any manner of means. Many other alſo of the *Jews* coveted to go forth of *Jeruſalem*, but they were diſappointed by the Seditious, that they could not do as they intended. And who can tell whether they were entangled with their own ſins, and deſtined to deſtruction with their ſeditious brethren, when as their hands alſo were polluted with the cruelty and iniquity of the Seditious? Wherefore the Seditious cloſed up all the walls about the Temple, that none of the *Jews* which were in *Jeruſalem* might get out to *Titus*.

When *Titus* knew that many of the *Jews* were deſirous to flee unto him, and could not becauſe of the Seditious, he went again to the place where he was before, & *Joſeph* with him: Whom when the people ſaw to be there with *Titus*, they fell a weeping, and ſaid unto him, We acknowledge our ſins, and the tranſgreſſion of our fathers, we have ſwerved out of the way, againſt the Lord our God; for we ſee now the mercy and gentleneſſe of *Titus*, the ſon of *Ceſar*, and that he taketh pity upon us; but what

can

can we do, when it is not in our power to flee unto him, becauſe of the cruelty of the Seditious? The Seditious hearing them talking with *Joſeph*, in the preſence of *Titus*, and that they ſpake reverently of him, and honoured his father, calling him Lord, they ran upon them with their drawn ſwords to kill them; Then cryed they unto *Titus*, Dear Lord and Maſter, reſcue us: The *Romans* therefore, made ſpeed to deliver them out of the hands of the Seditious; So roſe there a fray in the midſt of the Temple, between the *Romans*, and the *Jews*; The *Romans* fled into the place called *Sanctum Sanctorum*, which was the holieſt of all, and the *Jews* followed after, and ſlew them even there.

Titus ſtanding without, cryed unto *Jehochanan*, and ſaid unto him: *Hoareſt thou*, Jehochanan, *Is not thy wickedneſſe yet great enough? Wilt thou never make an end of miſchief? Where is the honour of thy God? Is it not written in the Law of thy God, of the* Sanctum Sanctorum, *that no Stranger ought to come at it, but only the high Prieſt, and that but once a year, becauſe it is the holieſt of all? And now, how dareſt thou be ſo bold to kill thoſe that are eſcaped unto it? And how dare you ſhed the blood of the uncircumciſed therein, whom ye other, and yet mix their blood with yours? The Lord your GOD is my witneſſe, that I would not have this Houſe deſtroyed; but your own wicked works, and your own hands do pull it down. And would God you would receive your peace, which if it were once done, we would honour*

this Houſe of the Sanctuarie and Temple of the Lord: yea, we would depart away from you. But your hearts are hardned like Iron, and your necks and foreheads, are become obſtinate as Braſſe, to your own undoing. For ye ſhall carrie your own ſins, and die in the Land of the Romans; *I and my fathers houſe are innocent and guiltleſſe of your deaths, as the Lord and his Temple, in whoſe preſence we ſtand, ſhall bear us witneſſe this day.*

But when he ſaw that none of the Seditious gave any regard to his words, he choſe out of the *Romans*, thirty thouſand valiant fighting men, and gave them commandment to take and occupy the entry of the Temple, which is a holy Court, and determined to go with them himſelf; but his Nobles would not ſuffer him, but willed him to remain upon a high place, where he might behold his ſouldiers fight: and when they ſee thee afar off, their hearts ſhall be comforted, and they ſhall fight according as thou wilt wiſh them: but come not at the entry of the Temple thy ſelf, leſt thou be deſtroyed amongſt other.

Titus followed the counſel of his Captains, and went not out at that time with his men to the battel. He made chief Captains of that hoſt of thirty thouſand, one *Karilus* and *Roſtius*, two great Commanders, who had order to ſet upon the *Jews* that night, when they ſhould be aſleep with wearineſſe.

The *Romans* therefore doing after his commandment ſet upon the *Jews*, but the *Jews* having

having intelligence of the matter, kept diligent watch, and withstood the *Romans* all the night. But the *Romans* were not hasty to fight in the dark, fearing left it might turn to their own harm. As soon therefore as it was day, the *Jews* divided themselves, and bestowed their Companies at the gates of the entrance, and fought like men.

Karilus and *Rotius* beset the Temple round about, that not one of the *Jews* might escape out, and so the battel encreased between them for the space of seven dayes; sometimes the *Romans* getting the upper hand of the *Jews*, driving them within the entrance: sometime the *Jews* encouraging themselves, made the *Romans* retire, and pursued them to the walls of the *Antochia*: in this manner fought they these seven dayes.

Afterward the *Romans* turned back from the *Jews*, and would not fight hand to hand with them any more. Then *Titus* commanded, the walls of the *Antochia* to be pulled down further, that there might be place for all his host to enter.

The famine in the mean season grew more grievous, so that no food was left. For the *Jews* began now to issue out, and steal Horses, Asses, and other beasts, whatsoever they could catch, even out of the *Romans* Camp, that they might dresse them some meat, and sustain their lives; which they doing oftentimes, at length the *Romans* perceived it, and were wonderfully

displeased at the matter, wherefore they set Watch and Ward round about the Camp, lest by the deceit of the *Jews*, they should be spoiled of their cattel. So after that, the *Jews* could steal no more thence.

Afterward notwithstanding, they armed themselves, and issued out at the East Gate, and brake the Wall that *Titus* had raised for his own safety, lest the *Jews* should issue out upon a sudden, and come upon him at unawares. A sort of tall fellows therefore of the youth of the *Jews*, issued out at the breaches of the wall, and got up quickly to the Mount *Olivet*, where they found Horses, Mules, Asses, and much other cattel; and slaying their Keepers, they drove them before them with great shouts into the Town. The *Romans* perceiving it, pursued them. Wherefore the young men divided themselves into two Bands: the one to drive the booty, and the other to resist the *Romans*. So there was a sore fight between them; but the *Jews* got the upper-hand, and went their wayes clear with the prey toward *Jerusalem*.

For the *Jews* came forth, constrained by the necessity of hunger, and fought for their living: the *Romans* had no cause to fight, save only for shame, to see their cattel driven away before their eyes; for otherwise they put not their lives in jeopardy to fight unto death, as the *Jews* did, yet there was many of the *Romans* slain in that fight.

The *Jews* while the *Romans* pursued them in

in vain, got into the Town with their ſpoil and prey, and ſtraightway turned upon the *Romans*, and drove them back, purſuing them again till they came almoſt to *Titus*'s Camp, which when the other *Romans* ſaw, they iſſued forth to the reſcue of their fellows, and purſued thoſe young men, either to kill them, or take them, albeit they eſcaped to the Town without any harm, ſave that they took a Boy, and brought him unto *Titus*. He that took this Lad, was called *Pornus*.

So the *Romans* prevailed againſt the *Jews* at that time, and for a certain token of the Victory, they had this young *Jew* priſoner. *Pornus* that took him, was had in great eſtimation for that act, of *Titus* and all the *Romans*.

Titus apparrelled the boy, and committed him to *Joſephus* to keep. This boy had a brother amongſt them that eſcaped into the Town, a vile perſonage, evil-favoured, and of a low ſtature, his name was *Jonathan*. He ſeeing his brother taken priſoner, cometh forth of the Tomb of *Jochanan* the High Prieſt over againſt the *Romans*, and cryed unto *Titus*, and to all the Army, ſaying, If there be ever a man among you, let him come forth unto me, here will I abide him, and fight with him upon this ground: and ye ſhall know this day, whether the *Romans* or the *Jews* be the better men.

The *Romans* deſpiſed him, yet durſt they not meddle with him, but ſaid, If we kill him, we ſhall never be counted the better men for

such an act, and if he should kill any of us, it should be a great dishonour to be slain of a wretched captive. *Jonathan* said to the *Romans*, How much is the manhood of the *Romans* to be regarded in our eyes? Have not you been slain and put to flig' t by us? What were you then if bands and companies of the *Gentiles* came not every day to aid you? If they had not refreshed you, we had long ago eaten you up. We have destroyed our selves, one another, with civill Wars, so that we are but few left, but what are you? Who is so hardy of the best of you all, to come and declare his strength, and to fight with me? I am one of the meanest, and outcasts of the *Jews*: Pick you out the chiefest and valiantest man amongst you all, and you shall know by and by, whether part is more valiant. When *Jonathan* ha: spoken thus proudly, there came forth one of the most valiantest souldiers of the *Romans*, whose name was *Pornus*, the same that had taken the brother of this *Jonathan*, & brought him to *Titus*; he came no sooner at *Jonathan*, but he was killed of him straightway, leaving behind him a double and differing inheritance to *Jonathan*, and the *Romans*; to *Jonathan* a fame of fortitude and valiantnesse, to the *Romans* of shame and reproach.

When *Jonathan* had slain the *Roman*, the Jews changed his name, and called him *Jehonathan*, by an honourable name, and gave him a Scepter of dominion in his hand: But *Jehonathan* when he had gotten the victory, gave not the

the power to God, but aſcribed it to his own proweſs, and became very proud withall; he was not content with one victory, but would yet provoke the *Romans*, railing at them, and calling for another valiant Champion to be ſent him, that I may kill him (ſaith he) and declare my force upon him; and even as he ſaid ſo, one of the *Romans* whoſe name was *Pornan*, ſtruck him through with an arrow at unawares, and killed him; by whoſe example ye may perceive, *It is everie mans part chiefly to take heed, that when they overcome their enemies, they rejoice not over-much, nor wax proud for the matter; for, who knoweth what end they ſhall have themſelves?*

Theſe things done, the *Jews* ſeeing the walls of the Temple, and three walls that compaſſed the Town, to be razed and pulled down, knowing alſo that they had no help left, nor any thing to truſt unto, they conſulted what was beſt to be done. There was a great houſe joyning upon the ſide of the Temple, that King *Solomon* had builded, of a great height, whoſe walls alſo the Kings of the ſecond Temple had raiſed on height, and had decked it with Timber of Firre, and Cedar trees. The *Jews* went and annointed every where the Cedar Timber of the houſe with brimſtone and pitch abundantly: So when the *Romans* came again to the Temple to aſſault the *Jews*, and purſued them unto that Palace: They entred the Palace after the *Jews*, who went out again another way,

and some climbed up to the battlements of the house, others set up ladders to scale it: Then rejoyced they wonderfully, saying, The Palace is taken, now have the *Jews* no place left to flee unto for refuge. Thus when the *Romans* had gotten the Palace, and the house was full of them, a certain *Jew* a young man, vowing himself deserately to die, went and shut up the Palace, and set fire on the gates and entred before with brimstone and pitch, and straightway the side-walls of the house, and the whole building began to be on a light fire, so that the *Romans* had no way to escape, because the fire compassed the house on every side.

The *Jews* also stood in harness round about the House, lest any of the *Romans* should escape. Wherefore so many of the *Romans* as entred into the House, were destroyed with the fire, which was twenty two thousand men of war. *Titus* hearing the cry of the *Romans* that perished in the fire, made speed with all his men to come and rescue them, but he could not deliver them out of the fire, it burnt so vehemently; wherefore *Titus* and his men wept bitterly. The *Romans* that were above upon the House when they saw their Master *Titus* weep, and the fire to be between them, that neither could come to one another, they cast themselves down headlong from the battlements of the house, which was very high, and died, saying, We will die in *Titus*'s presence, to get us a name thereby.

The *Jews* kept the gates of the Palace, and if

if they perceived any man go about to escape out of the fire, or to come down off the battlements, them they killed with their swords.

In that fire was a certain great Commander, of the stock of Kings, whose name was *Longinus*, to whom the *Jews* cried, and flouted him, saying, Come hither unto us, that thou mayest save thy life, and not be destroyed: but he durst not go out at the gate, fearing lest the *Jews* would kill him. Wherefore he drew out his sword, and thrust himself thorow before their faces.

Another great Commander also was in that fire, whose name was *Artorius*, who looking forth from the top of the house, saw one of his dear friends by *Titus*, which was called *Lucius*, to whom *Artorius* called, saying, My dear friend *Lucius*, get on thy Armour and come hither, that I may leap down upon thee, and thou mayest receive me. If I dye, I make thee my heir, if thou dye, thy children shall inherit my goods. Wherefore *Lucius* ran and held his lap open at the house side, and *Artorius* leapt down, and light upon him with such weight, that they both died therewith. *Titus* commanded the covenant that they two made before their death, to be written on a sword with blood, and their friendship to be noted in the Chronicles of the *Romans*, that it might be an example to all men to learn true friendship by: At that time therefore the *Jews* revenged themselves meetly well upon the *Romans*. The fire burnt till it came to the *Chizkijahu* King of *Jehudah*; and had almost taken the

the Temple of the Lord, which the *Romans* seeing, fled out of the Town, and got them to their tents, a great part of them being destroyed by the cruelty of the *Jews*, so that few of them remained. The rest therefore lay still in their siege round about the Town, saying, We shall not be able to win the Town by the sword, but rather we must be fain to drive them to yield by famine, wherefore they compassed it on every side: In the Town was now no victuals left.

There was a certain rich woman at *Jerusalem*, of a Noble House also, whose Name was *Miriam*. Her dwelling was beyond *Jordan*; but when she perceived the wars to grow more and more in the time of *Vespasian*, she came up with her neighbours to *Jerusalem*, bringing with her not only her men servants, and women servants, and all her whole family, but also her goods and riches, which were very great.

When the hunger was grievous at *Jerusalem*, and the Seditious went from house to house to seek meat; they came also to this womans house, and took away from her by force, all that ever she had, and left her nothing remaining. By this means she was oppressed with very great hunger, so that she wished her self out of the world, but her time was not yet come to die: wherefore that she might slack her hunger, and sustain her self, she began to scrape in the chaffe and dust for beasts dung, but could find none. She had one son, and when she saw the famine wax greater and greater upon her, she laid aside all woman-

woman-hood and mercy, and took upon her an horrible cruelty: For when she heard her boy weep, and ask for meat, which she had not to give him, she said unto him, What shall I do my son? For the wrath of God hath environed the whole City, in every corner thereof famine raigneth; without the City the sword killeth up all, within we stand in fear of the Seditious; our enemies prevail without, in the Town are fires, burnings, and ruines of houses, famine, pestilence, spoyling and destroying, so that I cannot feed thee my son. Now therefore my son, if I should die for hunger, to whom should I leave thee being yet a child? I hoped once that when thou shouldest come to mans estate, thou shouldest have sustained mine age with meat, drink, and cloth, and after when I should die, to bury me honorably, like as I was minded to bury thee, if thou shouldest have died before me. But now my son, thou art as good as dead already, for I have no meat to bring thee up withall, because of this great famine, and cruelty of the enemies, both within and without: If thou shouldest die now amongst others, thou shouldest have no good nor honorable Tomb, as I would with thee: wherefore I have thought good to choose thee a sepulcher, even mine own body lest thou shouldest die, and dogs eat thee in the streets; I will therefore be thy grave, and thou shalt be my food: And for that, that if thou hadst lived and grown to mans estate, thou oughtest by right to have nourished me, and fed me with thy

thy flesh, and with it sustain mine age, before that famine devour thee, and thy body be consumed, render unto thy mother, that which she gave unto thee, for thou camest of her, and thou shalt return into her. For I will bring thee into the self same shop, in the which the breath of life was breached into thy nostrils; forasmuch as thou art my well beloved son, whom I have loved alwaies with all my strength: Be therefore meat for thy mother, & ignominy and reproach to the Seditious, that by violence have taken away our food. Wherefore my son hear my voice, and sustain my soul and my life, and go to the end that is determined for thee by my hands, thy lot be in the garden of *Eden*, and *Paradise*; be thou meat for me, and a rebuke and shame to the Seditious, that they may be compelled to say, *Lo, a woman hath killed her son, and hath eaten him.*

So when she had thus spoken to her son, she took the child, and turning her face away lest she should see him dye, she killed him with a sword, and after cut his body into certain pieces, whereof some she rosted, some she sod, and when she had eaten of them, she laid up the rest to keep.

The savour of the flesh roasted, when it came out into the streets to the people, they said one to another: See, here is the smell of roast meat. Which thing came to the knowledg of the Seditious at length, who went into the house of the woman, and spake roughly unto her, Why

should'st

shouldest thou have meat to live with, and we dye for hunger? The woman made them answer, and said unto them, Be not displeased, I beseech you, with your handmaid for this, for you shall see I have reserved part for you. Sit you down therefore, and I will bring it you, that ye may taste thereof, for it is very good meat. And by and by she covered the table, and set before them part of the childs flesh, saying, Eat I pray you, here is a child's hand, see here is his foot and other parts, and never report that it is another Womans Child, but my own only Son that ye knew with me; him I bare, and also have eaten part, and part I have kept for you. When she had spoken, she burst out and wept, saying, O my Son, my Son, how sweet wast thou to me whiles thou yet livedst, and now at thy death also thou art sweeter to me than hony. For thou hast not only fed me in this most grievous famine, but hast defended me from the wrath of the Seditious, wherewith they were incensed towards me, when the smell of the meat brought them into my house. Now therefore are they become my friends, for they sit at my Table, and I have made them a feast with thy flesh.

After she turned her to the Seditious, and bad them eat, and satisfie themselves: for why (saith she) should ye abhor my meat which I have set before you: I have satisfied my self therewith, why therefore do you not eat of the flesh of my Son? Taste and see how sweet my sons flesh is, I dare

dare say ye will say, It is good meat. What needeth pitty? Ought ye to be more moved therewith then a Woman? If ye will in no wise eat of the sacrifice of my son, when as I have eaten thereof my self, shall not this be a shame for you, that I should have a better heart, and greater courage then you? Behold, I have prepared a fair Table for you, most valiant men, why eat ye not? Is it not a good feast that I have dressed for you? and it is your will that I should make you this feast. It had been my part rather to have been moved with pity of my Son, then yours: and how chanceth it therefore that you are more mercifull than I? Are ye not they that spoiled my house, and left me no kind of food, for me and my Son? Are ye not they that constrained me to make you this Feast, notwithstanding the greater hunger that I have? Why then eat ye not thereof, when as ye were the Authors and causers that I did this deed? The *Jews* hearing this matter, were wonderfully smitten in sadness; yea, even the Governours of the Seditious began to stoop when they heard of this, so that they all in a manner desired death, they were so amazed at this horrible Act. Many therefore of the common people stole out in the night forth of *Jerusalem* with all their substance to the *Romans* Camp, and shewd *Titus* of this. Who wept thereat, and was sorry for the matter exceedingly, holding up his hands to Heaven, and crying, *Thou Lord God of the world. God of this house, to whom all secrets are known, which all*

knowest

knoweſt my heart, that I came not againſt this City as deſirous of Wars, but rather of Peace, which I ever offered them; but yet the Cittizens thereof evermore refuſed it, although I oftentimes intreated them. And when they deſtroyed one another by their civil diſſention, I would have delivered them, but I found them alwaies like moſt fierce and cruel beaſts, nothing ſparing themſelves. And this miſchief is come now ſo far, that a woman hath eaten her own fleſh, being driven thereunto by moſt extream neceſſity. I have heard, and my forefathers have told me, of all the power that thou haſt exerciſed in times paſt towards them and their Fathers, how thy Name dwelt amongſt them. For thou broughteſt them out of Egypt, with a ſtrong hand, and a ſtretched forth Arm, out of the Houſe of bondage, to whom alſo thou divideſt the Sea, leadeſt them through it dry, and drowneſt their Enemies in the water; after conducted thy people thorow the wilderneſs, and fed'ſt them with bread from Heaven, thou cauſedſt Quailes to fly unto them, and broughteſt out water out of the rock for them. At length thou broughteſt them into this holy Land by great and terrible Miracles and Wonders: For thou dryedſt up the water of Jordan, and madeſt them ſtand up in a heap, till they were paſſed over: Thou didſt cauſe the Sun and Moon alſo to ſtay their courſe for thy peoples ſake, til they might vanquiſh their enemies. Thou wouldeſt that thy Name ſhould dwell amongſt them, and thou gaveſt them this City by inheritance: Some of them thou didſt chooſe for thy ſelf to be Prophets, which might conduct thy people, teach them, and

and lead them into the right way, to give them warning of future miseries, that they might take heed, and beware of them. Moreover, thou didst choose of them Priests to serve thee, and to bless thy people Israel; certain godly men amongst them thou drewest unto thee, and in a fiery Chariot thou didst carry them up to Heaven; Thou smotest the tents of the King of Assur, and killedst in them 8718 men. These and divers other things have I heard of my forefathers, yea, and of Joseph the Priest a very wise man: And now Lord God, this people which I have striven against I would have saved, had they trusted in thee, but thou seest they trust not in thy saving health, but in their own Sword.

When *Titus* had sayed all these things, he commanded to bring an iron Ram, and to bend it against the new wall which the Seditious had raised, that they might batter it down; but many of the Nobles among the Seditious came forth unto *Titus*, and made peace with him, whom he placed among his chief men.

Shortly after the *Romans* set on fire one of the Gates of the Temple that was shut, whose door was covered over with silver, and while the timber of it burnt, the silver melted, and ran upon the ground; so when the Gate was open, the way appeared which leadeth to the *Sanctum Sanctorum*.

As soon as *Titus* saw it, he honored it with great reverence, and forbad his people that none should come nigh it; Wherefore he commanded a Proclamation to be published throughout all

all his Camp to this tenor; *Whosoever cometh near the Sanctuary, shall suffer death for it.*

He appointed also a strong band of men to keep the Temple, that it might not be prophaned and unhallowed by any of his: But his Princes and Captains answered; Unless this House be set on fire, thou shalt never subdue this people, in regard that to preserve it, they vow to die.

Notwithstanding *Titus* would not hearken to their counsell, but appointed some of his own souldiers, and such *Jews* as had come in to him to keep Ward, giving them charge to preserve the Temple and *Sanctum Sanctorum*, lest it should be polluted.

The Seditious *Jews* that remained in *Jerusalem* seeing the *Romans* depart from the Temple, and leaving Guards behind, they ran upon them with their swords drawn, and slew every soul of them: Which *Titus* hearing, he brought his whole Army thither against the Seditious, and killed many of them, the rest fled to Mount *Sinai*.

The next day the *Romans* set fire on the *Sanctum Sanctorum*, laying Wood to the doors that were covered over with gold, and then firing it; so after the gold waxed hot, and the timber burnt, the *Sanctum Sanctorum* was open, that all men might see it in the ninth day of the fifth month, which was the very same day that it was open also in the time of the *Chaldees*: The *Romans* therefore rushing into the *Sanctum Sanctorum*, gave a great shout while it burnt, which

when *Titus* heard, he haſtened to quench the fire, and ſave the *Sanctum Sanctorum*, but he could not do it, becauſe it was ſet on fire in ſo many places: thereupon *Titus* cried unto them, that they ſhould forbear, but they would not hear him: For as a vehement floud of Waters breaketh through all things, and drives them down before it; with ſuch a furious violence the Gentiles ruſhed upon the Lords Temple, the fire flaming every where out of meaſure.

When *Titus* ſaw he could not reſtrain them from the *Sanctum Sanctorum* with words, he drew out his Sword, blaming the Captains of his own people, and others that were not *Romans* he killed; and he cried out ſo long and ſo loud upon them, that he was grown hoarſe.

The Prieſts that were within the *Sanctum Sanctorum* withſtood the *Romans* ſtoutly, till they were able no longer to lift up their hands: Wherefore when they ſaw there was no other ſafeguard left, they leaped into the fire, and divers other *Jews* with them, and ſo burnt all together, ſaying, *What ſhould we live any longer now there is no Temple?* Yet *Titus* ceaſed not to ſtrike the people, and chaſe them from the Temple, and being grown ſo weary, that all his ſtrength fail'd him, he fell upon the ground, and forbore crying up on them any further.

After that the *Sanctum Sanctorum* was burnt, *Titus* aroſe, and entring thereinto, he ſaw the glory and magnificence thereof, and believed it was the houſe of the Lord; for as yet the fire had not conſumed all, therefore he ſaid:

Now

Now I well perceive that this is no other then the House of God, and the dwelling of the King of Heaven, neither was it for nought that the Jews stood so earnestly in defence thereof; nor did the Gentiles also without good cause send gold and silver to this Temple from the farthest parts of the World; for great is the glory of it, and it surpasseth all the Roman, *and Temples of the* Gentiles *that ever I saw. The God of Heaven, who is the God of this House take vengeance of the Seditious, whose mischievous and hainous deeds have brought this evil upon them.*

CHAP. IV.

THe Seditious that yet remained at *Jerusalem*, seeing the *Sanctum Sanctorum* to be burnt, they set the rest of the Temple a fire themselves, with all the houses that were filled with treasure, and all sorts of precious jewels; and where they knew there remained yet some victuals, they set it also on fire, lest the *Romans* should receive benefit thereby.

After this the *Romans* quenched the fire, and set up their Idols and images in the Temple, offering burnt offerings unto them, and blaspheming, mocking, and railing at the *Jews*, and their laws, in presence of their Idols. About that time arose one who propheſied a lye unto the Seditious that remained yet in *Jerusalem*,

exhorting them to play the men, and oppose their enemies; for now, saith he, shall the Temple be built by it self, without humane hands, that God may declare his power unto the *Romans*, who now glory in themselves, to have overcome the *Jews*; therefore if you fight stoutly this day the Temple shall erect it self; hereupon the Seditious set furiously upon the *Romans*, and slue many of them, which made the *Romans* who had favoured them formerly, to kill them like sheep.

These things hapned, because they gave credit to a false Prophet, and marked not the signs that appeared formerly: For the year next before the coming of *Vespasian*, there was seen a star on the Temple so bright, as if a man had so many drawn swords in his hands; And the same time this Star appeared, which was at the solemn passover, that whole night the Temple was light and clear as mid-day, and continued so seaven nights together. Understanding men knew well enough that this was an ill augury, though others thought it good. The same time also they brought a heifer for a sacrifice, which when she was knocked down, she calved a Lamb.

Besides, there was a certain gate called the East gate, that was never opened nor shut, but twenty men had enough to do about it, and the creaking of the hinges might be heard a far off; This gate was found open without any mans help, and they could not shut it, till a great number joyned their strength.

Moreover there was discerned on the *Sanctum Sanctorum*,

Sanctorum, a whole night long the face of a man wonderfull terrible.

There appeared also the same time, four Chariots with horsemen, and great blasts in the skie, coming towards *Jerusalem*. In the feast of the weeks, the Priest likewise heard a man walking in the Temple, and saying with a great and wonderfull terrible voice, *Come let us go away out of this Temple, let us hence away.*

But especially there was one surpassed all these; a certain man in the City, of a base degree, called *Joshua*, began to cry upon the feast of Tabernacles, in this wise; *A voice from the East, a voice from the West, a voice from the four winds of the Heavens, a voice against* Jerusalem, *a voice against the Temple, a voice against the bridegroom, a voice against the bride, and a voice against the whole people.*

Thus he cried very oft, so that they of *Jerusalem* hated him, and said unto him, Why criest thou alwaies this cry; But the Governour of the City forbad them to wrong him, supposing he was mad: Therefore for four years space he never left crying out, *Wo to Jerusalem, and to the Sanctuary thereof.*

When the wars had begun, and the Town was besieged, it fortuned as he wandred upon the walls, he added this also unto his cry, *Woe unto my self*, and with that a stone came out of an Engin from the Camp, that dashed out his brains.

At that time also there was a Writing found graven in an old stone; *What time the building*

of the Temple shall be brought to a four square then it shall be destroyed: Now when the *Antochia* was taken and razed by the *Romans*, and the Walls of the Temple were all bruised, the *Jews* making speed to repair the ruines and dilapidations, without remembrance of the old Writing, they made the Temple four square. Besides, these words were found in the Walls of the *Sanctum Sanctorum*, *When the whole building of the Temple shall be four square, then shall a King reign over* Israel, *and that King and Ruler shall reign over all the Land of* Israel. Some interpreted this of the King of *Israel*; but the Priests said, It is the King of the *Romans*.

The whole *Roman* Army being now come into the Temple, and the *Jews* fled to *Mount Sion*, the *Romans* set up their Idols in the Lords Temple, and railed at the *Jews*; It happened, that there came down to the *Romans* a little boy of the Priests from *Mount Sion* to a Captain of the Wall, Keeper of the Temple, desiring him to give him some water; he taking pity on the boy, gave him some; the boy taking the vessel the water was in, first drank himself, then ran away with the rest: the Captain made shew to run after him, but let him go of purpose.

Once when the *Romans* were at their sacrifice with *Titus*, some Priests came and besought him, that he would not kill them, he answered, Why do you wish to live now, and not rather dye with your brethren who have suffered death for Gods sake, and for the sake of this House, whereupon he commanded they should be all slain.

After

After *Schimeon* and *Jehochanan* sent to *Titus* for peace: he answered, *This thing ye seek too late; but how cometh it to pass, that you beg your lives now being so few, and that ye have wasted all things so desperately: ye desire life and yet persevere in your malice, still holding your swords in your hands; have we not now taken your City, Temple, and the* Sanctum Sanctorum. *What is there left for you to put hope in? Therefore cast away your swords, and lay down your armour; and then if you come to me, I know what I have to do, peradventure I shall be gracious unto you.*

Schimeon and *Jehochanan* answered; *We have sworn by the Lord our God, who is God of Heaven and Earth that we will never bear thy yoak nor serve thee, or make any peace to be subject to thee; therefore if it be thy pleasure to shew us mercy, we will take our journey into the wilderness: in granting this, we will report to have found favour; if not, we will remain in this place to see what manner of death we shall dye.*

Titus hearing this, was much incensed and said, *remains the pride of your hearts, and the hardness of your neck still with you, though ye be Captives? dare ye yet be so bold as to say, ye have sworn not to endure our yoak!*

Then *Titus* gave commandment to the *Romans* not to omit any opportunity to set upon the Seditious, and by one means or other, to destroy *Schimeon* and *Jehochanan*. There was at that time, a certain man of the Royall Blood, whose name was *Sirach*: he accompanied with all his brethren and Sons that were there with

him of the Kings blood, came down from the *Mount Sion* to *Titus*, who received them honorably, and gently ordered them.

When *Jehochanan* and *Schimeon* underſtood that *Serach* and the reſt were gone, and had yielded themſelves to *Titus*, they went and ſet fire upon all that was in the Kings Pallace, that the *Romans* ſhould have no commodity thereby.

From thence they went to the Temple, where they found certain Commanders, and Captains, whom *Titus* had put in authority about the Temple, of whom three were chief: one Captain of the horſemen, the ſecond of the Chariots, and the third of the footmen, him they killed and took his companion, alive. One of them beſought them that had taken him, that he might be brought to *Schimeon* their Captain: Let him (ſaith he) do with me as he liſt, and in this one thing let me find favour at your hands. They agreed and brought him to *Schimeon*, who commanded his ſervants, as ſoon as he was come to ſlay him. But while he that was appointed to this buſineſs made delay, and killed him not by and by, he whipt down off the hill, eſcaped, and came to *Titus*: who commanded him out of his ſight, being wroth with him, that he had not fought unto death, rather then to be taken alive.

But with the *Jews* was he wonderfully diſpleaſed, that they had ſo deſpightfully ordered his men: wherefore he commanded to kill all the *Jews*, as many as could be found, in the ſtreets of the City, whom he would have ſpared before

before, and caused proclamation to be made throughout all his Camp for their safety. Then died many of the *Jews*, so that every place was full of dead bodies. The men of War of the *Edomites* which were with *Schimeon*, perceiving how the matter went, sent Embassadors to *Titus* to desire peace, and to save their lives: which when it came to *Schimeons* ear, he went unto them, and slew the chief of them, and their Noblemen: the rest of the people of the *Edomites* fled unto *Titus*. From that time forth, *Titus* commanded his men to use no more cruelty to the *Jews*. Soon after fled *Jehochanan* and *Schimeon*, and hid themselves in certain caves. The rest of the chief men of the *Jews* that were with them, seeing them now to be fled, came down from the Mount to *Titus*, and fell down upon their faces before him upon the ground, whom *Titus* received gently; As for the Seditious that were with *Schimeon* and *Jehochanan*, they fought till they all died together.

Then came forth unto *Titus* one *Joshua* a Priest, son of *Schaftai*, the High Priest bringing with him two Candlesticks of gold which were in the Sanctuary, and the Tables of gold, with other vessels of silver and gold, and also the holy vestures decked with gold and precious stones; all those he gave to *Titus*, who made him chief Priest over them that remained, next unto *Joseph* the Priest: for *Titus* gave *Joseph* authority as well over the Priests and Levites, as over the whole people of the *Jews*. Then was *Gorion* the Father of *Joseph* that writ this History,

ſtory, brought out of priſon, with his wife and children; among whom was one *Bonian*, *Joſephs* younger brother; he was a very wiſe and godly Prieſt, by whom God beſtowed many benefits upon the *Iſraelites*: for *Titus* left him at *Jeruſalem*, and took him not with him, as he did *Joſeph*. *Joſephs* father lived after the City was taken, twenty moneths, and died. They took alſo one *Phineas* a Prieſt, who was keeper of the treaſure-houſe: he bewrayed and detected to the *Romans*, all the Treaſures of the Prieſts, and their Veſtments; He gave alſo unto *Titus* a moſt precious oil, with ſweet odours, and perfumes, and garments alſo of purple, which the Kings of the ſecond Temple had given. Wherefore both this *Phineas*, and *Joſhua* whom we mentioned before, tranſgreſſed the Covenant of the Lord, and offended God, in that they delivered his Jewels to the enemies of his people, which they ought not to have done, but rather to have died for the glory of the Lord, as the other Prieſts did, which caſt themſelves into the fire.

Thus was the City of *Jeruſalem* taken, with all the precious things that were therein: And *Titus* went up to Mount *Sion*, took it, and razed the walls thereof. Three dayes after, *Jebochanan* ſore vexed with hunger, left his place where he lurked, and came to *Titus*, fell down before him, and kiſſed his feet, ſaying, Save me O Lord King. *Titus* commanded him to be fettered with iron chains, and when he had cauſed him to be carryed about the Camp, ſo bound,

bound, and to be mocked of all men, by the ſpace of ſeven dayes, he commanded to hang him, and ſo got he a juſt end, and fit reward for his cruelty.

Afterward came *Schimeon* alſo forth of his den, being driven to it with famine. He had put on Kingly apparel, and ſhewed himſelf afar off, to the *Roman* hoſt; who ſeeing him, were afraid to go to him; but he called unto them, and askt for ſome Captain: Then one came forth and ſaid unto *Schimeon*, Tell me who thou art, and I will not kill thee; *Schimeon* anſwered therefore, and told him; I am *Schimeon*, that Seditious Captain of the *Jews*, which have made you ſo much ado; now I beſeech thee, ſhew me ſo much favour as to bring me to *Titus* thy Maſter, which he did: *Titus* therefore when he ſaw *Schimeon*, he commanded him to be faſt bound, and to be led about the whole hoſt, that he might be derided and mockt: Afterward, he was put to a ſore death; firſt his head was ſtriken off, then he was cut in many pieces, and caſt unto dogs; So he died an abominable death, being puniſhed for his iniquity.

The number of the *Jews*, as well Citizens as others, that came unto the Feaſt to *Jeruſalem*, which were ſlain, partly by the *Romans*, partly by the Seditious, during the whole time of theſe Wars, was known to be eleven hundred thouſand, beſides them whoſe number was not known; only they were counted which were ſlain and buried: Beſides them, they alſo were not reckoned, that after the death of

Jchochanan

Jehochanan and *Schimeon*, died with *Eleazar* the ſon of *Anani* the Prieſt: They that were led priſoners by *Titus* to *Rome*, were ſixteen thouſand men.

So *Titus* with *Joſeph* went to *Rome*, leaving *Bonian*, *Joſephs* brother at *Jeruſalem*, who was appointed to be the chief Prieſt of them that abode there; for *Joſeph* did requeſt it of *Titus*, which he performed. The Seditious were all ſlain, in the battel which they took in hand for the peoples ſake, and the Temple of the Lord: thoſe alſo that *Titus* took priſoners, were put to vile deaths; for he reſerved many to be mocking-ſtocks in every City, where he paſſed by in the way to *Rome*; and in every Town he commanded ſome of them to be brought forth, and caſt unto the Lions, till they were all conſumed.

CHAP. V.

THere were certain people at that time, dwelling amongſt the Mountains of *Ararat*, that were called *Alanites*, whoſe power *Alexander* King of *Macedonia* fearing, cloſed them on every ſide. This people although they had no knowledge of the uſe of Iron, nor Armour; yet this, was their manner, That one of them with a great pole burnt a little at the end, would put to flight a hundred good ſouldiers, were they never ſo well appointed, and armed. Until this year they were alwayes ſhut in, but now being oppreſſed with a great dearth and famine through-

throughout all the land, they ſent Embaſſadors to the people of *Hurkan* their neighbours, requiring them that they would open the ſtraights of the Mountains, that they might come forth with their wives & children to ſeek them food.

The *Hurkans* granted their requeſts, and opened them the entrances of the Mountains; So they came forth, wandering here and there, ſpoiling divers Countries, till at length they took their journey toward the Mountains of the Land of *Madai*, where they found horſes, namely, in the Deſart of *Madai*, amongſt the people of *Ararat*; They got thoſe horſes, leapt upon them, and entred the land of *Madai*. The Preſident or Ruler of the Country hearing thereof, fled into the higheſt hills, leaving his wife and children behind him for haſte, he was ſo afraid of the *Alanites*, knowing their valiantneſſe. Straightway he ſent unto them Embaſſadours to make peace with them, and he would let them have victuals upon this condition, that they would not ſpoil his Country: They made anſwer, If ſo be he would maintain them, and let them have food for the ſpace of one moneth, till the corn in their own Country were ripe, they would return home again at the moneths end; for we deſire not (ſay they) thy gold or ſilver, being men ſeparated from all entercourſe in traffick with other people, nor any thing elſe than food do we ſeek.

This their requeſt the Ruler granted them, and let them have a certain Grain called Mill, ſodden with one kind of fleſh or other. The number

number of them was seven thousand one hundred and fifty, and five thousand one hundred and forty persons. When the moneth was ended, and the *Alanites* understood the corn in their own Country was ripe, they departed out of the land of *Madii*, according as they had sworn, and returned toward their own Country.

And as they were in their way homeward, *Mithridates* King of *Ararat* came against them to annoy them, minding to drive them from his coasts, left they should waste his Country. Therefore while they marched through this Country going toward their own, *Mithridates* made War upon them, but his men were beaten down by the *Alanites*, like as grasse falls upon the ground when a strong man treads upon it. Then one of the young men of the *Alanites*, in despight, put a rope about *Mithridates'* neck, and drew him after him, unto his great shame. *Mithridates* gat out his sword, and cut asunder the rope and fled. To whom the *Alanites* looking back, said, Go thy way, get thee home and make no more war upon us hereafter; for we were not minded to waste thy Land, nor yet to kill thy people. For if we had ever intended it, Could we not have done it long ago when as nothing is betwixt us and you, but the Mountains of *Ararat*? But we were of this mind, that we should greatly offend to kill men of our own shape and likenesse. See now how *Alexander*, which went about to subdue the whole earth, and to declare his power, closed us up within our land, Why? because he was afraid

we

we ſhould come out upon him. But we laught him to ſcorn when he did it. If we had liſted, we could have letted him from ſhutting us in, and to make no peace with him: but we made no reckoning of his doings. For it is our cuſtom to keep us within our own Country, we ſeek no other Land, when as our own Land is better than any other. It pleaſed us well that he incloſed us, that the cruel wild beaſts which are in the Mountains of *Ararat*, could have no paſſage to us. The cauſe we came out now, was nothing elſe, then that we were oppreſſed with a great dearth, and we determined to be no longer from home, then till our own fruits were ripe, & then to return, as you ſee we do. If we had been minded to win your Land, had we not been able utterly to have overcome you, and to have gotten the dominion over you? But neither ye nor your Country did ever delight us greatly; for our manners differ far from yours.

Behold, the King of *Madai*, when he had kept us for a moneth, we harmed him not, we are not wont to hurt men as ye are, that cannot be content with your own ſtate, but muſt deſire other mens inheritance. Now therefore go and return to your own Country, and ſo will we to ours, without doing you any more hurt: wherefore ye need not be afraid of us. So the *Alanites* went home to their own Countries, having ſlain of *Mithridates* people, three hundred thouſand men, and never a one of their own was killed.

Titus hearing of this, was deſirous to go unto them, to let them underſtand his valiantneſſe; but

but he could not compasse it, because all his best men were spent in the Wars at *Jerusalem*. Wherefore he determined to return to *Rome*, after he had taken *Jerusalem*, where he abode as yet besides the *Antochia*. There he had intelligence that divers of the *Jews* were gathered together, with whom was *Eleazar* the son of *Anani* the Priest, who during the siege, fled unto a certain Hold, called *Mezira*, whereupon many of the *Jews* resorted to him.

Titus hearing this, that many had joyned themselves to *Eleazar*, feared lest after his departure, *Eleazar* might from thence make an inrode, and take *Jerusalem*, and destroy the *Romans*, which should be no smal damage to the *Roman* Empire. Wherefore he made out against him, and sent thither one *Silcham* a Noble man of *Rome*, with a great host to besiege *Mezira*; but he could not get it.

Wherefore he sent unto *Titus* for an Iron Ram, to batter the Walls withal; which after he had received it, he beat down the walls of *Mezira* therewith. The *Jews* seeing that, raised a great Countermure within of Wood and Timber, which the *Romans* set on fire and burnt. After that, they assaulted the Town from morning till night, at what time the *Romans* left off, supposing they were not able to prevail against *Eleazars* defence in the dark.

Eleazar in the mean season, called an assembly of all the chief men of the *Jews* that were with him, and said unto them in this wise:

'Come

'Come hither ye seed of *Abraham*, and King-
'ly Priesthood, which have until this day ever
'prevailed against the enemies of God; Let us
'hear your advice what is best to be done a-
'gainst this multitude that is come upon us at
'unawares. Ye see that at this time chiefly it
'becometh us to follow the courage and valiant-
'nesse of our forefathers, wherewith they were
'in time past endued: Consider moreover, that
'every thing hath his end, and there are some
'times in War, when as men are wont to
'follow the pursuit, sometimes to flee from the
'same whom they pursued, and to humble
'themselves before them. *And it is no shame to*
'be humbled and disgraced, when as all things have
'their determinate end. Albeit, whoso is of an
haughty courage, he must so establish his
heart, that he quail not with fear; then shall
he be deemed a valiant man. If ye therefore
be of that courage that ye fear not death, then
will I call you valiant men and worthy. Con-
sider the fortitude of *Abraham* our father, and
the fact that he did: for having but one on-
ly son, whom *Sarah* bare unto him in her
age, he never staggered nor stayed at it to of-
fer him up to the Lord God for a burnt-offe-
ring: for he thought not that he should kill
him, but perswaded himself most certainly, that
he should promote him to the life and light
of the Lord, forasmuch as for the love of God,
and at his commandment, he should have kil-
led him. Weigh the thing that *Josiah* the just
King did, who setting at nought this wretched

'life, and aſpiring to everlaſting felicity, would
'not avoid the jeopardy of his life, when as he
'might have done it. For although *Pharaoh Ne-*
'*cho* ſaid, He came not againſt him, but againſt
'the King of the *Chaldees*, yet would not *Joſiah*
'hear him, but rather proceeding againſt *Pha-*
'*raoh* in arms, was ſlain in the battel, and went
'unto that great Light in the Garden of Pa-
'radiſe, which is the lot and inheritance of the
'juſt. We know that in this world no man re-
'ceives the reward of his righteouſneſſe, but it
'is laid up for him in the other world: where
'he ſhall reap the fruit of his righteouſneſſe,
'that he hath ſown in this world. Neither doth
'long life in this world profit a man to the at-
'taining of everlaſting bliſſe, except he work
'righteouſneſſe, and lead his ſoul forth of dark-
'neſſe, into light: like as contrariwiſe, ſhort-
'neſſe of life hindreth no man from everlaſting
'happineſſe, if ſo be it, his ſoul have no defect
'in thoſe things that pertain to the world to
'come. For *Abel* which was ſlain of his bro-
'ther, lived no long life: yet when he had
'ended it, he obtained everlaſting reſt: but
'*Cain* that lived long in the world, was a wan-
'derer and a runagate in this earth; and
'after this life, went to perpetual miſery.
'Now therefore, my Brethren, if we alſo ſhall
'live any longer, our life ſhall be a miſer-
'able life, and our dayes, dayes of vanity
'and travel: yea, our ſoul as long as it ſhall
'remain in this body, it ſhall be toſſed with
'great tribulation: but if it once go forth

'then

'then shall it rejoyce, and never be afraid.
'And all the dayes that it is in the body, it ne-
'ver leaveth weeping and mourning: for it is
'the Spirit of life, which is hedged within the
'body, by sinewes, & bones, none otherwise then
'if it were bound with chains. The spirit is
'also that which quickneth the flesh, that is ta-
'ken of the dust of the earth, for flesh cannot
'quicken the spirit. Besides this, the spirit
'is that which observeth and marketh the
'flesh, and searcheth the works thereof, so
'long as it is in the body; yea, the flesh can-
'not see the spirit, but the spirit seeth the flesh
'alwayes, neither is there any member of the
'body hid from it. The eyes also of the body,
'cannot perceive what time the spirit resorteth
'to the flesh, and departeth from the same;
'for the spirit of man which is his soul, is from
'heaven, but the flesh is taken from the earth.
'Wherefore the soul may remain without the
'body, but not likewise the body without the
'soul; and when the spirit comes to the flesh,
'it visiteth it as a neighbour is wont to go and
'see his neighbour, and quickeneth it; and
'when again it departeth from it, the flesh dy-
'eth, and if the soul will follow the desires of
'the flesh, then this is the death of the soul, but
'if it give no ear unto the flesh, then shall the
'soul come to the light of life, and the flesh
'shall die.

'Wherefore the soul is glad when it depart-
'eth out of the body, like as one that hath
'been bound, is well contented when he is

'dismissed out of prison. For all the while that 'the soul is kept closed in the flesh, it is as it 'were a slave, in most hard and grievous bon- 'dage under a hard Master. Therefore when 'it departeth from the body, it is glad, because 'it must go to the Garden of Paradise. Thus 'ye see that in this life, the soul is compared 'to a bond-servant and slave.

Much more than this, did he discourse of the immortality and blessedness of the Soul before them, which we have omitted here. And making then a Digression from that, he lamented and wept most bitterly for the case of the City of *Jerusalem*, saying:

Where is now the City of *Jerusalem*, that great and populous City? Where is that most beautiful City of Sion, and that holy City which rejoyceth the whole Earth? O thou worship of *Israel*, the mirth of our hearts, whither is thy glory come? Where is thy magnificence, O *Jerusalem?* Where be the hills of the daughter of Sion? Where be her Kings and Princes? Where are be the Kings that were accustomed to come to enquire of her welfare in her gates? Where are her Sages and Elders, her young and most valiant men, which were jocund and merry in her streets upon her Sabbaths and Festival dayes? Where is her famous Sanctuary, the Dwelling of the Almighty God? Where is the House of *Sanctum Sanctorum*, the habitation of holiness, wherein no man might set his foot but the high Priest, which he never but once a year entred into, but in thee? O *Jerusalem*,

rusalem, thou wa'ſt once repleniſhed with people, and renowned amongſt Kings, beloved of God; in thee was eſtabliſhed the ſeat of the Kingdom of Juſtice and Judgement, whoſe Streets were paved with moſt precious Marble, whoſe walls gliſtred and ſhined with the ſame Stone; whoſe Gates were every one plated with Gold and Silver, whoſe Walls were builded with great Stones moſt honourably, whoſe Prieſts in the midſt of the Sanctuary, (like to Angels of God, and Princes of Holineſſe, with Sacrifices and burnt-offerings) made the Lord loving to thee and thy people. How art thou now full of ſlain men, and carcaſes which have periſhed, ſome by the ſword, ſome by famine? and how are thy ſons that dwelt in thee, and the ſtrangers alſo that reſorted to thee, to honour thy Feaſts, brought to ruine now in thee? How art thou fallen from the height of thy pride, and how art thou ſet afire and burnt even unto thy foundations, and art left deſolate and ſolitary? What eye is ſo hard that can behold thee? What heart ſo ſtony that can endure to ſee thee? How art thou become a burying place of carcaſes? and how are thy ſtreets made void and deſtitute of living creatures? and they which heretofore were repleniſhed with living, are now ſtuffed with dead? How hath the aſhes of the fire covered thee, that the Sun cannot come at thee? How do the ancient men, which in times paſt did ſit in midſt of thee, in the ſeat of wiſdom, judgement, and juſtice, now ſit by the carcaſes of their

children, to drive away Crows and beasts from them, having their hoary heads besprinkled with dust and ashes, instead of their glory? and those women, thy daughters that are left, they remain in the houses of them that made thee desolate, not that they may live, but be unhallowed and polluted? Who shall see all these things in thee, and shall desire to live, rather than to die? Who, knowing the magnificence thou hadst of late, and now shall see thine ignominy and dishonour of the same, will not chuse to die? And would God we had been dead before, that we might not have seen in thee this thy reproach: O that we were without eyes, that we might not be compelled to see these mischiefs that are in the midst of thee! And behold we live a most sorrowful life; for our enemies even now afore we be dead, cast lots for our sons and daughters, to divide them amongst them to be their servants and handmaids.

When *Eleazar* had ended this lamentation, he spake to the people that was with him, thus:

Now therefore, Brethren and friends, take compassion of your selves, your wives, and children, with the old men which be with you: Let them not be led into bondage without all mercy, that they be not constrained to mourn under the hands of their enemies. For if you do this, ye lose without doubt all places that are prepared for you in the world of righteousness, neither shall ye have any part in the light of life. Yea rather with your own hands kill them. For if ye will do so, they shall be counted a sacrifice most acceptable unto God. And that done,

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we will, after, issue out upon our enemies, and fight against them till we die valiantly for the glory of the Lord. For we will never suffer them to bind us with bonds and chains, as bondslaves in the hands of the uncircumcised. Neither will we see our ancient men to be haled by the beards before our eyes most miserably, nor yet our maids, wives, and daughters, to be prophaned, unhallowed, and defloured, nor our sons crying to us, and we cannot help them. For what shall our life avail us, after that our land is desolate, our Sanctuary razed, the Romans *will ravish our wives, and daughters before our eyes, and oppress our sons with a most grievous and hard yoke? Now therefore it is better for us all to kill our wives and children, whose blood God shall accept thankfully as the blood of burnt offerings, and after we will issue out upon the* Romans, *fight till we be all destroyed, and die for the glory of the Lord our God.*

These men therefore went and gathered together their wives and daughters, embraced them, and kissed them saying; Is it not better for you to die in your holy Country honourably, than to be led away into bondage with great ignominy and shame into the Land of your enemies, and be compelled to die before the Idols of the *Gentiles?* These sayings when the people had heard, they broke forth that night in to great sorrow, and pensiveness, weeping and making great lamentation; but they all confest with one accord, that they had rather die than live. Therefore as soon as it was day, *Eleazars* companions killed their wives and children, and cast their bodies into cesterns

and wells that were in *Mezirah*, covering and ſtopping them with earth. Afterward iſſued *Eleazar* the Prieſt forth of the Town, with all his men, and forced a battel upon the *Romans*, of whom the *Jews* killed a great number, and fought ſo long, till they all died manfully for the Lord God.

But *Titus* left a remnant of *Iſrael* in the City *Jafnah*, and the villages thereabout, and in the City *Bitter*, and *Aoſſa*, and their villages; in which place *Rabby Jochanan*, ſon of *Sakkai*, was appointed chief. *Bonian* the Prieſt, younger brother to *Joſeph* the Prieſt, was put in authority by *Titus* for *Joſephs* ſake, over all the *Jews* which were at *Jeruſalem*. At the ſame time was *Raſchbag* a Prince of *Iſrael* put to death, and *Iſchmael* ſon of *Eliſcha* the high Prieſt: Moreover *Titus* was minded to have put *Rabby Gamaliel*, father of *Raſchbag* to death; but *Rabby Jochanan* ſon of *Sakkai* made ſuite for him, and obtained pardon for his life. This *Rabby Jochanan* was he that came forth of *Jeruſalem* in the beginning, when *Veſpaſian*, father of *Titus*, came firſt againſt *Jeruſalem*, whom *Veſpaſian* honoured greatly; inſomuch that when he returned to *Rome*, he commended this *Rabby Jochanan* to his ſon *Titus*, commanding him to honour him; for he perceived he was a wiſe man.

Titus reigned two years after he had taken *Jeruſalem*, and died. He was a very eloquent man, expert in the Latine and Greek Tongue, and writ divers Works in both Tongues. He loved moſt intirely, juſtice and equity; for he waſted

wasted the City of *Jeruſalem* againſt his will, and being compelled thereunto; yea all the miſchief that came upon it, hapned through the malice and naughtineſs of the Seditious, as we have touched before.

THE Ten Captivities, OF THE JEWES.

THe *Iſraelites* were Ten times led into Captivity: Four times by the hands of *Sanherib*, and Four times by *Nabuchodnezzar*, Once by *Veſpaſian*, and Once by ſuperſtitious *Adrian*.

Firſt invaded them *Sanherib*, and tranſporthe *Rubenites*, the *Gadites*, and the half tribe of *Manaſſeh*. He took away alſo the golden Calf, which *Jeroboam* the ſon of *Nebat* had made: He led them into *Helah Habor*, to the River of *Gozan*, and to the Cities of the *Medes*. This Captivity was in the time of *Pekah*, the ſon of *Remaliah*.

The ſecond Captivity: *Hoſea* the ſon of *Ela* remained, and ſlue *Pekah* the ſon of *Remaliah*.

After

After he became the ſervant and ſubject of *Sanherib* ſeven years: Then came *Sanherib* the ſecond time, and carried away the tribes of *Aſar*, *Iſachar*, *Zebulon*, and *Nephtali*, of whom he let go free only one of every eight; He took away alſo another Calf that was in *Bethel*.

After the death of *Ahaz*, raigned *Zedekia* his ſon in his ſtead four years. The fourth year of whoſe raign, *Sanherib* came and intrenched about *Samaria*, beſieging it three years, and at length took it, in the ſixt year of the raign of *Hizkiahu*. So led he away the *Iſraelites* that were in *Samaria*, the tribe of *Ephraim* and *Manaſſe*; This is the third Captivity.

When *Nebuchadnezzar* had raigned eight years, he made wars againſt *Jeruſalem*, bringing with him the Chutean Hereticks out of *Babylon*, *Ethiopia*, *Hemates*, *Avim*, and *Sepharvavim*; and as he warred upon *Judea*, he took in that Country a hundred and five Cities, in the which there were two tribes, *Juda*, and *Simeon*, whom he took with him and cauſed them forthwith to be led into *Halah*, and *Habar*, untill the King of the *Ethiopians* rebelled againſt him, whoſe kingdom was on the hinder parts of *Egypt*. Then taking *Juda* and *Simeon* with him, he made war with the King of *Ethiopia*. So the holy and bleſſed God placed them in the dark mountains. Here was four Captivities, whereby ten tribes went into exile by *Sanherib*. There remained yet of *Juda* one hundred and ten thouſand, and of *Benjamin*, one hundred and thirty thouſand in the City of *Jeruſalem*, over

over whom raigned *Hizkiahu*. Moreover *Sanherib* came out of *Ethiopia*, against *Jeruſalem* again, leading with him one hundred and ten thouſand, but the holy Lord overthrew him there, as it is written, *And the Angel of the Lord iſſuing forth, ſmote in the houſe of Aſar 175 thouſand men.* His people therefore was ſlain, and no man left but *Sanherib* and his two ſons, and *Nebuchadnezzar*, and *Nebuzaraden*; this ſlaughter was in the fourteenth year of *Hizkiahu*: From which overthrow untill the time that *Nebuchadnezzar* invaded the *Jews*, in the raign of *Jehojakim*, were a hundred and ſeven years,

The fourth year of *Jehojakim*, came *Nebuchadnezzar* the firſt time, and carried away three thouſand, and twenty and three, of the tribes of *Juda* and *Benjamin*, and of other tribes ſeven thouſand, all the able men, and all their power, binding them with chains; This is the fift captivity.

Seven years after this Captivity, came *Nebuchadnezzar* another time unto *Dophna* a City of *Antioch*, from whence he led four thouſand and ſix hundred of the tribe of *Juda*, and of *Benjamin* fifty thouſand, of the other tribes ſeven thouſand.

This tranſmigration made he in *Babylon*, which is the ſixt Captivity.

Furthermore, betwixt the ſixt bondage and the ſeventh, were nine years of the raign of *Zidkiahu*. When *Nebuchadnezzar* had raigned nineteen years, he came the third time unto *Jeruſalem*, and overcoming *Zidkiahu*; he burnt the

the Temple, and took away the Pillars, the brazen Sea, and the furnitures that *Solomon* made, and all the veſſels of the houſe of the Lord, and the treaſures of the houſe of the King which was in *Jeruſalem*; all the veſſels he ſent to *Babylon*. He ſlew alſo of the *Iſraelites*, nine hundred and one thouſand, beſides them that were ſlain to revenge the blood of *Zacharias*. The *Levites* ſtood ſinging a ſong, whiles ſlaughter was made of them; but they were not able to finiſh it, before the enemies entred the Temple, and found them ſtanding in their place, with harps in their hands. Therefore he carried away in this Captivity, the *Levites* which were of the ſeed of *Moſes*, ſix hundred thouſand, whom when the *Gentiles* had brought unto the Rivers of *Babylon*, they demanded of the *Jews*, *Sing us a ſong of Sion*: And by and by they gnawed off the tops of their fingers with their teeth, ſaying, *How ſhall we ſing the ſong of the Lord in a ſtrange Land?* And the bleſſed Lord ſeeing that they would not ſing a ſong, he enlarged them, and placed them on the further ſide of *Sambatia*. Moreover he tranſlated and carried away eight hundred, and thirty two thouſand, which were all of the tribe of *Juda*, and *Benjamin*, whereof he left in *Jeruſalem* ſix thouſand, ſetting over them for their Ruler, *Gedalia* the ſon of *Ahikam*, who was ſlain after by *Iſhmael* the ſon of *Natania*; whereupon the *Iſraelites* being afraid, fled from their Country into *Egypt*. This is the ſeventh tranſmigration and bondage.

The

The 27. year of the raign of *Nebuchadnezzar*, he took *Egypt* and *Tyre*, drowned the *Jews* that were therein, and the Nations which deſcended of *Amon* and *Moab*, and of the Land bordering upon *Iſrael*, and led *Jeremy* and *Baruch* with them into *Egypt*: This is the eighth Captivity.

Then the *Iſraelites* that remained alive in *Egypt*, departed unto *Alexandria*, and remained in it untill they grew and increaſed unto many thouſands; and who ſo ſaw not their glory, ſaw no glory in his time. For there was in it the Sanctuary, the Altar, the offerings, incenſes, the ordinance of bread, offaces, the houſes of ſtudies, and ſchools without number, men of great ſubſtance, riches, and power. But wicked *Troganus* made war upon them, and ſlew very many of them: After came *Alexander* againſt them, who ſlew alſo many of them. Theſe are the eight Captivities or bondages, which befell in the firſt Houſe, and time of the firſt Temple.

After the deſolation of the firſt Houſe ſeventy years, *Cyrus* the ſon of *Eſther*, ſent unto *Nehemiah*, *Zerubbabel*, *Baruch*, and his whole ſociety, and they builded the ſecond Houſe. Then after four years, of the reign of *Cyrus*, after the Houſe was deſtroyed, *Ezra* went from *Babylon*, with forty thouſand in his company, and the *Iſraelites* were afflicted and vexed under *Cyrus* for the ſpace of 33. years.

Then came *Alexander* the King of *Macedonia*,

nia, and slew *Cyrus*, and when he had reigned twvelve years, he died. After him came four Usurpers, vvhich afflicted the *Israelites* 158. years. But after that, the sons of *Hasmonani* came, and slevv those Usurpers, and taking the Dominion from them, reigned themselves 103. years.

Then reigned one *Herod*, the Servant to *Chasmonani*, vvho killed his Masters, and their vvhole family, save one Maid vvhom he loved. But she climbed up to the top of an house, and said, There is no body left alive of my fathers house but I alone: so she cast her self headlong from the top of the house, and died. *Herod* did lay her in honey, and preserved her for the space of seven years; There vvere that said, he had carnal copulation vvith her after she vvas dead.

Herod and *Agrippa* his son and *Monazib* his nephevv, possessed the Kingdom one hundred and three years. So hast thou four hundred and three years of the second House.

Then came *Vespasian Cæsar*, and *Titus* his wives son, and wasted the second House, carrying away *Israel* unto *Rome*. This is the ninth transmigration. Moreover, *Bitter* remained after the desolation and wasting of the Temple fifty two years.

After that, *Adrianus* who used superstition with bones, made wars upon them, and transported *Israel* from their Country after he had spoiled it, conveying them into *Spain*. This is the tenth Captivity.

This

This *Adrian* vanquiſhed the *Jews*, (which rebelled the ſecond time againſt the *Romans*) with a final and utter deſtruction, forbidding and not ſuffering them, in any wiſe to enter into *Jeruſalem*, which he had began to fortify with very ſtrong walls, and cauſed it to be called *Helius* after his own name. He cauſed alſo a Sow to be graven over the chief gate of the City, and a *Jew* under her feet, carved in ſtone, in token of their ſubjection.

A Corollary.

THus the ancient Nation of the *Jews*, which in former times might have been called the Favorite of God Almighty, was utterly deſtroyed, and their City demoliſhed; the famous City of *Jeruſalem*, which had been five times ſurprized and ſacked before.

Firſt, *Aſocheus* King of *Egypt*, after him *Antiochus*, then *Pompey*: And after him *Herod* with *Soſius* took it, yet did they not diſmantle, much leſs deſtroy it. But before them the Kings of *Babylon* ruin'd it after they had poſſeſſed it 1300 years eight months and ſix daies after the building of it. The firſt founder of it was one of the Princes of the *Cananites*, called in his own Language the juſt King: and indeed he was ſo, for he was the firſt Prieſt that ſacrificed to God, and dedicated a Temple there calling the City *Solyma*: But *David* King of the *Iews* having driven out the *Cananites* gave it unto his people to be inhabited, and after 464 years and 3. months,

months, it was destroyed by the *Babylonians*. And from King *David* who was the first *Iew* that raigned there untill the time that *Titus* destroyed it, were 1179. years. And from the time that it was first Erected untill it was thus ruined, were 2177. years; yet neither the Antiquity, nor riches, nor fame thereof then spread over the world, nor the glory of Religion, did any thing avail to hinder this hard destiny.

Such was the end of besieging *Ierusalem*, when there were none left to kill more, or any thing remaining for the souldiers to get, or whereon they should exercise their courage, for they would have spared nothing that they could have spoiled; *Titus* commanded them to destroy the City and Temple, only leaving standing certain Towers that were more beautifull and stronger then the rest, *viz: Phaselus*, *Hippicos*, and *Mariamne*, with the wall that stood on the west side, intending to keep a Garrison there, and these were left to stand for Monuments of their strength, and the *Roman* valour, which had overcome a City so well fortified; All the rest of the City they so flatted, that they who had not seen it before would not believe it had ever been inhabited.

Ebeu quàm tenui pendent Mortalia filo!

And now for an upshot of all that hath been said, take a short view of the whole Matter:

Together with a true Character of the JEWS, *as they are at this day; With the hopes and desires of all good Men for their Conversion.*

WHen the *Jews* had made the full measure of their sins run over by putting to death the LORD of LIFE, Gods judgements (as they deserved, and our Saviour foretold) quickly overtook them: For, a mighty Army of the *Romans* besieged and sackt the City of *Jerusalem*, wherein by Fire, Famine, Sword, Civil discord, and Forein force, eleven hundred thousand were put to death. An incredible number it seemeth; yet cometh within the compasse of our belief, if we consider that the siege began at the time of the *Passeover*, when in a manner, all *Judea* was inclosed in *Jerusalem*, all private Synagogues

doing then their duties to the Mother-Temple; so that the City then had more guests than Inhabitants. Thus the *Passeover*, first instituted by God in mercy, to save the *Israelites* from death, was now used by Him in justice, to hasten their destruction, and to gather the Nation into a bundle to be cast into the fire of his anger. Besides those who were slain, ninety seven thousand were taken captives; And they who had bought our Saviour for thirty pence, were themselves sold thirty for a peny.

The General of the *Romans* in this action, was *Titus*, son to *Vespasian* the Emperour; A Prince so good, that he was styled the Darling of mankind, for his sweet and loving nature; (and pity it was, that so good a stock had not been better grafted!). So vertuously disposed, that he may justly be counted the glory of all Pagans, and shame of most Christians. He laboured what lay in his power, to have saved the Temple, and many therein; but the *Jews*, by their obstinacy and desperateness, made themselves uncapable of any mercy.

Then was the Temple it self made a Sacrifice, and burnt to ashes. And of that stately Structure which drew the Apostles admiration, not a stone left upon a stone. The walls of the City (more shaken with the sins of the *Jews* defending them, than with the battering Rams of the *Romans* assaulting them) were levelled to the ground; only three Towers left standing

ſtanding to witneſſe the great ſtrength of the place, and greater valour of the *Romans* who conquered it. But whileſt this ſtorm fell on the unbelieving *Jews*, it was calm amongſt the *Chriſtians*; who, warned by Chriſt's predictions, and many other prodigies, fled betimes out of the City to *Pella* (a private place beyond *Jordan*) which ſerved them inſtead of a little *Zoar*, to ſave them from the imminent deſtruction.

Threeſcore years after, *Adrian* the Emperour re-built the City of *Jeruſalem*, changing the ſituation ſomewhat weſtward, and the name thereof to *Ælia*. To deſpight the Chriſtians, he built a Temple over our Saviours grave, with the Images of *Jupiter* and *Venus*: another at *Bethlehem*, to *Adonis* her Minion; And, to enrage the *Jews*, did engrave Swine over the Gates of the City. Who ſtorming at the profanation of their Land, brake into open Rebellion: but were ſubdued by *Julius Severus* the Emperour's Lieutenant, an experienced Captain, and many thouſands ſlain with *Bencochab* their counterfeit *Meſſias* (for ſo he termed himſelf) that is, *the ſon of a Star*; uſurping that Propheſie, Out of *Jacob* ſhall a Star ariſe; though he proved but a fading Comet, whoſe Blazing portended the ruine of that Nation.

The Captives, by order from *Adrian*, were tranſported into *Spain*; the Country laid waſte;

which parted with her people, and fruitfulneſſe, both together.

Indeed, Pilgrimes, to this day, here and there, light on parcells of rich ground in *Paleſtine*, which God may ſeem to have left, that men may taſte the former ſweetneſſe of the Land, before it was ſoured for the peoples ſins; and that they may gueſſe the goodneſs of the cloth, by the fineneſſe of the ſhreds. But it is barren for the generality; The ſtreams of Milk and Honey wherewith once it flowed, are now drained dry; and the whole face of the Land looketh ſad, not ſo much for want of dreſſing, as becauſe God hath frowned on it.

Yet great was the over-ſight of *Adrian*, thus totally to unpeople a Province, and to bequeath it to Foxes and Leopards. Though his memory was excellent, yet here he forgot the old-*Romans* Rule; who to prevent deſolations, where they rooted out the Natives, planted in Colonies of their own people. And ſurely the Country recovered not a competency of Inhabitants for ſome hundred years after.

For, though many Pilgrims came thither in after-ages, yet they came rather to viſit, than to dwell. And ſuch as remained there, moſt embracing ſingle lives, were no breeders for poſterity. If any ſay, that *Adrian* did wilfully neglect this Land, and proſtitute it to ruine for the rebellion of the people; yet all account

it

it ſmall policy in him, in puniſhing the *Jews*, to hurt his own Empire; and by his vaſtation to leave fair and clear footing for forrein enemies to faſten on this Country, and from thence to invade the neighbouring Dominions: as after, the *Perſians* and *Saracens* eaſily over-ran and diſpeopled *Paleſtine*. And no wonder, if a thick Medow were quickly mown.

But to return to the *Jews*; Such ſtragglers of them, not conſiderable in number, as eſcaped this baniſhment into *Spain* (for few hands reap ſo clean as to leave no gleanings) were forbidden to enter into *Jeruſalem*, or ſo much as to behold it from any riſe or advantage of ground. Yet they obtained of the after-Emperours, once a year (namely on the tenth of *Auguſt*, whereon their City was taken) to go in and bewail the deſtruction of their Temple and people; bargaining with the Souldiers, who waited on them, to give ſo much for ſo long abiding there; and if they exceeded the time they conditioned for, they muſt ſtretch their purſes to a higher rate: So (what St. *Hierom* noteth) they who bought Chriſts blood, were then glad to buy their own tears.

Thus the main Body of the *Jews* was brought into *Spain*, and yet they ſtretched their out-limbs into every Country: So that it was as hard to find a populous City without a common ſink, as without a company of *Jews*. They grew fat on the bareſt paſture by Uſury and Brokage; though often ſqueezed by thoſe

Christians amongst whom they lived, counting them Dogs, and therefore easily finding a stick to beat them. And alwaies in any tumult, when any sence of order was broken, the *Jews* lay next harmes; as at the Coronation of *Richard* the first, when the *English* made great Feasts, but the pillaged *Jews* paid the shot. At last for their many villanies (as falsifying of coin, poisoning of Springs, crucifying of Christian children) they were slain in some places, and finally banished out of others.

Out of *England Anno* 1291. by *Edward* the First; *France* 1307. by *Philip* the Fair; *Spain*, 1492. by *Ferdinand*; *Portugal* 1497. by *Emmanuel*. But had these two later Kings banished all *Jewish* blood out of their Countries, they must have emptied the veins of their best Subjects as descended from them. Still they are found in great numbers in *Turky*; chiefly in *Salomibi*, where they enjoy the freest slavery: and they who in our Saviours time, so scorned *Publicans*, are now most employed in that office to be the *Turks* Toll gatherers. Likewise in the Popish parts of *Germany*; in *Poland* a Pantheon of all Religions; and *Amsterdam* may be forfeited to the King of *Spain*, when she cannot shew a pattern of this, as of all other Sects. Lastly, they are chick in the Popes Dominions, where they are kept as a testimony of the truth of the Scriptures, and foyl to Christianity; but chiefly in pretence to convert them. But his Holinesse's converting faculty,

faculty, worketh the ſtrongeſt at the greateſt diſtance: For the *Indians* he turneth to his Religion, and theſe *Jews* he converteth to his Profit. Some are of opinion of the general Calling of the *Jews*; And no doubt, thoſe that diſſent from them in their judgements, concur in their wiſhes and deſires. Yet are there three grand hinderances of their Converſion.

Firſt, the offence taken and given by the Papiſts, amongſt whom they live, by their worſhipping of Images; the *Jews* being zelots of the ſecond Commandment.

Secondly, becauſe on their converſion they muſt renounce all their goods as ill gotten; and they will ſcarce enter in at the door of our Church, when firſt they are to climbe over ſo high a threſhold.

Laſtly, they are debarred from the uſe of the new Teſtament, the means of their ſalvation. And thus we leave them in a ſtate moſt pitiful, and little pitied.

To give you then a right Character in brief; They are a people that know how to comply with the times, and the condition which they live in: eſpecially if their profit be concerned in it; reviled like dogs, and uſed like ſlaves, yet never ſhew ſo much as an angry countenance. A Nation which will thrive whereſoever they come; yet moſt by Uſury and Brokage; not lending any thing, but on pawns, and thoſe once forfeited, never more redeemable. The beſt of both Sexes, are ſaid to have

an unsavory rankneſſe, not incident (if not cauſed by ſluttiſhneſſe) to other people, from whom they are as different in their habit, as in their Religion. And as for that, they retain ſtill Circumciſion, as the badg & cogniſance of their Nation; but mingled with many Ceremonies not preſcribed by the Law, nor obſerved by the Antients: placing a void chair for the Prophet *Elias*, whom they believe to be preſent, though unſeen, at the Solemnity. And upon this they are ſo beſotted, that they conceive the Female Sex uncapable of eternal life, becauſe not capable of Circumciſion. And therefore uſe to name them with no other Ceremony, then at the ſix weeks end, to have ſome young wenches lift up the Cradle with the child in it, which ſhe that ſtandeth at the head, giveth the name unto. Of their Sabbath, ſo extreamly doting, that they have added to the ſuperſtitions left them by the Phariſees. And herein they are ſo preciſe, that if a *Jew* travel on the Friday, and in the evening fall ſo ſhort of his journey's end, that it amounts to more than 2000. cubits, or ſix furlongs, which they account a Sabbath-dayes journey, there muſt he ſit him down, and keep his Sabbath, though in a Wood, or Field, or the High-way ſide, without fear of wind or weather, of Thieves or Robbers, or without taking order for meat or drink; And ſo far have they gone in deſpight of Chriſt, as to declare it unlawful to lift the Oxe or Aſſe out

of

of a ditch, permitted in the ſtricteſt times of Phariſaical rigour; So pertinacious in retaining the difference of meats and drinks, that they will by no means ſit at the ſame Table with other men: and ſo preciſe in the dreſſing of it, that they will eat of no fleſh, but of their own killing only; and that too, with ſuch cautions, and reſervations, that if any of the entrails be corrupt or diſlocated, they wil ſell the whole beaſt to the Chriſtians for a very trifle; beneficial in that only to the neighbouring Chriſtians.

Wine they forbear, except it be of their own planting, not ſo much out of diſlike of that liquor; for they are generally good fellows, and love their bellies, as for fear the wine ſhould be baptized: A Ceremony much uſed in the *Eaſtern* parts. Of the coming of their Meſſiah ſo full of hopes, that there is no great Warriour ſtirring, but they look upon him as the man, till ſome ſad Tragedy or other which ſuffer under that perſwaſion, makes them ſee their errour; promiſing to themſelves whenſoever he cometh, a reſtitution of their Kingdom, and ſuch felicities therein, in the literal ſenſe of ſome Texts of Scripture, which carry in them a more myſtical and ſacred meaning. That in good time (but Gods, not theirs) they ſhall be made partakers of the ſeveral bleſſings which thoſe Texts do ſpeak of, is both the hope and wiſh of all pious men; who cannot chuſe but grieve, to behold the natural branches

ches so long dismembred, and cut off from the Tree of Life. And this they neither hope nor wish for; but on some fair grounds presented to them by St. *Paul*, who said expressely, that when the fulnesse of the *Gentiles* is once come in, that then all *Israel* shall be saved, *Rom.* 11. 25, 26. The words are so plainly positive, that they need no Commentary: Or, if they did, we have the general consent of the Antients; Besides the constant current of most Modern Writers, who cherish the glad hopes of their Conversion to the Gospel; which the Apostle doth there aim at. *Origen*, *Athanasius*, *Hierom*, *Augustine*, *Chrysostome*, for the Primitive times. *Beda* and *Hugo Cardinalis*, in the times succeeding. *Farrara* and *Thomas Aquinas*, for those of *Rome*. *Calvin*, *Beza*, *Bullinger*, and *Peter Martyr*, for the Reformed Churches; besides divers others of great note so expound that Text. Nor want there other Texts of Scripture to affirm as much, which he that doth desire to see, may find them with the expositions of most Christian Writers, in a Book writ by Doctor *Willet*, entituled *De generali & novissima Judæorum vocatione*; And thither I refer the more curious Reader. Out of all I shall take these words, *De illorum salute spes superstit.* The *Jews*, (saith he) are not so wholly fallen from the favour of God; but that there still remain some hopes of their salvation. Of their salvation then by the Gospel of Christ, when the fulnesse of the *Gentiles* is once come in,

in, we conceive good hopes: but, whether there be any, of their reſtitution to their temporal Kingdom, is a farther queſtion; and not ſo clearly evidenced in the Book of God, though there be ſomewhat in that Book, which may ſeem to intimate it.

That the opinion of being reſtored by the *Meſſiah* to that temporal power which was taken from them by the *Romans*, was prevalent as well amongſt *Chriſts* Diſciples, as the reſt of the *Jews*, is, as I take it, clear enough in the Holy Goſpel. In ſuch a Kingdom, and no other, do the two ſons of *Zebedee* deſire to ſit, on both hands of their Maſter. And the ſame was it, and no other, which all of them expected, as appeareth by the words of *Cleophas*, Luke 24. 21. that *Chriſt* ſhould have reſtored unto them: *We thought*, ſaid he, *that This would have proved the man, that ſhould have redeemed*, From what? from ſin and Satan, or the curſe and bondage of the Law? Not ſo; ἀλλ' ἀπὸ τὸ ζυγὸ τῆς δουλείας, but from the yoke of vaſſallage, which the *Romans* had ſo lately impoſed on them, ſay the Fathers rightly; Touching the ſame it was, that they moved him ſaying, *Lord, wilt thou at this time reſtore again the Kingdom of Iſrael? Act.* 1. 6. In anſwer whereunto, our Saviour makes them no denial, as unto the thing, nor tells them that they never muſt expect ſuch a reſtauration; but only puts them off as unto the Time, and bids them reſt themſelves on the pleaſure of God the Father, in whoſe hand the diſ-

diſpoſing of all Kingdoms was; *It is not for you*, ſaith he, *to know the times and ſeaſons, which the Father hath in his own power.* ver. 7. By which anſwer, (as it ſeems to me) there is a poſſibility of reſtoring to their Kingdom alſo; though not in the τὸ νῦν, at that very inſtant when they were moſt deſirous to have it done, or at any other time fit for them to know, that being a ſecret which the Father hath reſerved to Himſelf alone.

Let

A Prayer.

Let the Conſideration of theſe things be unto us, as it was ſometimes unto an *Eminent Divine* (now with God), an occaſion of *prayer unto God* on their behalf, ſaying with him *in this*, or to the like effect.

Tho. Fuller, D D. late Preacher at S. *Mary Savoy*. Weſtm.

O *Lord, who art* righteous *in* all thy wayes, and holy in all thy works, *we acknowledg and admire the juſtice of thy proceedings, in binding and hardning the* Jews; *as for their manifold impieties, ſo eſpecially*

ally for ſtoning thy Prophets, deſpiſing thy Word, and crucifying the Lord of Life. For which thou haſt curſed them, according to the prediction of thy Prophet, to abide many daies without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim. But thou, O Lord, how long? How long O Lord, holy and true? How long Lord? wilt thou be angrie for ever? Thine anger is ſaid to endure but a moment; *but, Lord, how many millions of millions of moments, are contained in ſixteen hundred years, ſince thou haſt firſt caſt off thy firſt and antient people, the* Jews? *Remember* Abraham, Iſaac, *and* Jacob, *not for any merit in their perſons, which was none, but for the mercy in thy promiſes which is infinite, ſo frequently made,*

made, and ſo ſolemnly confirmed unto them. But O! remember the Orator on thy right hand, Chriſt Jeſus *our* Lord, *which was made of the ſeed of* David according to the fleſh; *and the Orator in thine own boſome, thine eſſential and innate Clemency, and let theſe prevail, if it may ſtand with thy good will and pleaſure, that thy people the* Jews *may be received into the arms of thy mercy. As once by a wilful and woful imprecation they drew the guilt of* his blood on them, and on their children: *So by thy free imputation, drop the merit of his blood* on them, and on their children. *For the ſpeeding of whoſe converſion, be pleaſed to compoſe the many different judgements of* Chriſtians *into one truth, to unite their diſagreeing affections in one love; that our examples may no longer diſcourage, but invite them*

them to the embracing of the true Religion. Oh mollifie the hearts, rectifie the wills, unvail the eyes, unstop the eares of those thy people, whom hitherto thou hast justly hardned: Reveal to their understanding, those Oracles *which thou hast committed to their keeping: That so our Saviour, who long since hath been* a light to lighten the Gentiles, *may in thy time be the* glorie of thy people Israel, *that so there may be* one Shepherd, and one Sheepfold. *Grant this, O Lord, for* Jesus Christ *his sake, to whom with* Thee, *and the* Holie Spirit, *be all Honour and Glory, now, and for ever more.* Amen.

FINIS.

A Table

A Table and brief Description of the chief places mentioned in the History of *Josephus*.

ACo Ptolemais, *a City of* Phœnicia; *called so from* Ptolemy *King of* Egypt.

Aielona, *The name of a City belonging to the* Levites, *and of a village not far from* Nicopolis, *also the place whereabout (at the prayer of* Joshua*) the Sun stood still, while the* Canaanites *were slain.*

Alexandria, *A City in* Egypt, *built by* Alexander *son of* Philip, *King of* Macedon; *built in the form of a Macedonian chlamys, or cloak.*

Antiochia, *A City in* Syria, *lying on the Sea-coast, built by King* Antiochus.

Aoſſa, *A Town which* Alexander *King of the* Jews *won, and incompassed it with a triple wall.*

Aram, *His country is at this day called* Syria; *he was one of the sons of* Shem, *the son of* Noah.

Arabia, *A country lying on the East and North-East of the Holy Land, and is divided into* Felix, Deserta, *&* Petræa *or* Arabia, *the Happy, the Desert, and the Stony.*

Ararat, *A Mountain of* Armenia, *where* Noahs

Arke rested.

Askalon, *One of the five principal Cities of the* Philistines, *built on the sea shore, distant from* Jerusalem 720. *furlongs.*

Asdotum, *A very strong City of the* Philistines, *where Giants sometimes dwelt.*

Assur Assyria, *A Country lying near the Holy Land, so named from* Assur, *the son of* Sem.

Astaroth Karnaiim, *A City in the tribe of* Manasse, *on the other side of* Jordan, *in the very corner of the country of* Bashan, *in the confines of* Arabia.

B

BEthshemesh, *or* Bethsemes, *A city belonging to the Priest, lying in the Land of* Juda, *in the lot of* Dan, *afterward assigned to the* Levites; *the people of this City were slain by the hand of God, to the number of* 50000. *for looking into the Ark.*

Bitter, *A very strong City, not far from* Jerusalem, *which the* Romans *took by famine.*

C

CAppadocia, *A little country being part of* Syria, *called by the Greeks* Leuco-Syria.

Cedron, *A Brook which runs on the East side of* Jerusalem, *between the city and mount Olivet.*

Cephar Toco, *A town in* Idumæa, *which* Vespasian *the Emperour won.*

Chaldæa, *A country lying North East from* Palestina, *the chief city whereof was* Babylon.

Cæsarea, *A Town lying not far from the sea, in the Holy Land; called also* Turris Stratonis, *and* Flavia Colonia: *very strong, and re-built by* Herod *to keep the* Jews *from rebellion.*

D

DAmascus, *a City in* Syria, *lying beyond mount* Libanus *six days journey from* Jerusalem,

lem, *watred with two navigable Rivers*, Abana, *and* Pharphar.

E

ELat, *A City in* Idumæa, *upon the coast of the red sea.*

Edom, *or* Idumæa, *The country where the posterity of* Esau *lived so called from* Edom, *the name of* Esau *signifying red.*

Euphrates, *Called by* Ezechiel, Chebar; *it divides* Babylon *in the midst, and runs into the* Persian *gulf.*

G

GAlilee, *A most fruitful part of the Holy land, situate betwixt mount* Libanus, *&* Samaria: *bounded on the North with* Tyre, *on the South, with the* Samaritans *country, and the river* Jordan; *on the west with the territory of* Ptolemais, *and mount* Carmel; *on the East it extends it self beyond the streams of* Jordan.

Gamala, *A very strong, and almost impregnable Town and Castle of* Palestina, *which was built on the top of a hill, like a bunch upon a Camels back, whence the city took its name* Gamala; Gamal, *in Hebrew, signifying a Camel.*

Gaza, *One of the five principal Cities of the* Philistines, *distant from the sea about two miles; it was taken from the Canaanites by the tribe of* Juda, Caleb *being their Commander.*

Geraria, *A City in the upper* Galilee.

Gilboa, *The mountains upon which* Saul *and* Jonathan *his son, were slain by the* Philistines.

Gomorrha, *A city of the Canaanites near to* Sodom, *both which were consumed by fire from heaven.*

Goschen, *A part of* Egypt, *fruitfulin pastures, where* Jacob *and the Patriarchs were placed by* Pharaoh *King of* Egypt.

H

HIerusalem, *called the Holy City, was built on mountains in the midst of* Judæa, *in the Tribe of* Benjamin, *a place chosen by God Himself, built at first by the* Jebusites, *&* by

them called Jebus; the king whereof Joshua slew. Afterward David coming against it, the inhabitants were so confident of the impregnableness of it, that in scorn they placed the lame and blind upon the walls, as accounting them sufficient defenders of so strong a place. But David, by the help of Almighty God, won the city, cast out the Jebusites, rebuilt it round, fortified it with a Tower, and dwelt in it, making it the chief City of all the land of Canaan; afterward by reason of the building of Solomons Temple in that place, it was called Hierosolyma, that is, Solomons Temple, from the Greek name. Next for the Idolatry & shedding innocent blood in that place and land, the Jews were carried captive into Babylon by Nebuchadnezzar, the Temple and City were destroyed by fire by the Chaldæans; but seventy years after that, according as the Lord spake by the mouth of Jeremiah the Prophet, the people of the Jews were by Cyrus sent out of Captivity into their own land, with great gifts; besides gold and silver, and the vessels that had been taken out of the house of the Lord by Nebuchadnezzar, with Zerubbabel for the re-edifying of the Temple, and furnishing of it by Artaxerxes; afterward Nehemiah was authorised for the building of the wall of the City. This being done and finished by Zerubbabel, and by Nehemiah, and the City being magnificently increased with buildings, afterward by the Machabees, and Herod, thirty eight years after the death of Christ, Titus son to Vespasian sack't the City, and destroyed it, leaving it only a garrison for the Roman souldiers. Sixty five years after that, the Jews falling into rebellion, Hadrian the Emperour of Rome, utterly destroyed

what

what Titus *left standing, and commanded salt to be sown where the City stood. And thus was fulfilled what was spoken by our Saviour touching the Temple, that there should not be left one stone upon another.*

Hurcan *or* Hurcania, *a region in the greater* Asia, *having on the East the* Caspian *sea, on the South* Armenia, *upon the North* Albania, *on the West* Iberia.

I

Jabuam, *or* Jamnua, *a village of the upper* Galilee, *standing upon a very steep ground, which* Josephus *being Governour of* Galilee, *fortified against the* Romans.

Jericho, *A city in the south part of the Land of* Canaan, *situated in a fruitful soil, where grew balm, roses, sugar-canes, and abundance of dates, whence it was called the City of Palms.*

Joppe, *or* Japho, *a sea town and port of* Judæa *built on a high Promontory, from whence materials of Timber and Stones were brought to the building of* Solomons *Temple, from Mount* Libanus, *or* Lebanon.

Jordan, *in Hebrew* Jorden, *the faireſt, and biggeſt river in all* Paleſtina, *ſpringing up at the foot of Mount* Libanus, *running on the South of* Canaan, *paſſing by many famous places, at length falls into the Lake of* Sodom.

Jorpata, *or* Jatopatæ, *an exceeding ſtrong city of* Jeruſalem, *ſtanding all well-nigh upon a Rock, acceſſible only upon the North ſide.*

K

Katiim, *or* Cittim, *the Nations of the Greeks, ſo called in* Gen. 10. *and in* Balams *propheſie;* Kittim (*ſaith he*) *ſhall afflict* Athur *and* Eber.

L

Lagarith, *a City of* Edom, *won by* Veſpaſian.

M

Macedonia, *a Country lying in* Greece *in the weſtern part of it; it was*

the country of King Philip, *&* Alexander *his son, which wan to the Greeks the* Persian *Empire.*

Maidai, *or* Media, *a country having upon the South* Persia, *upon the North, the* Hyrcanian-*sea, on the West* Armenia *&* Syria, *on the East* Hyrcania *and* Parthia; *which country took its name from* Madai, *one of the sons of* Japhet.

Mesopotamia, *a Country which lyeth betwixt the Rivers,* Tigris *and* Euphrates, *from which situation it was so called; as lying in the midst of Rivers.*

Moriah, *a Mountain joyning very near to* Jerusalem, *upon the East side of that City, a very steep rockie place; in this place* Abraham *offered to sacrifice his son* Isaac, *and afterward upon this Mountain was* Solomons *Temple built.*

Mount Olivet, *So called from the plenty of Olives which grew here, lying on the East side of* Jerusalem, *and separated from the higher city by the valley of* Cedron. *Into this Mountain our Sav our Christ often repaired, and offered up his prayers here unto his Father.*

N

NIcopolis, *a City of the Holy Land, otherwise called* Emaus.

S

SAmaria, *a City standing in the tribe of* Ephraim, *which after that the ten Tribes fell off from the tribe of* Judah, *was made the Metropolis of the ten revolting Tribes; called* Sebaste *in honour of* Augustus *the Emperour.*

Scythopolis *a city in* Syria.

Senaar, *The land of* Chaldea, *where the Tower of* Babel *began to be builded*

Seleucia, *a city on the farther side of* Jordan *in the country called* Gualonitis, *so named from* Seleucus *King of* Syria.

Sichem, *a country near* Hebron, *belonging to* Hamor *the Father of* Sichem, *from whence it is thought he gave the name of his*

son

ſon, to that country of which he was Prince; and by ſome it is thought to be the name of that city called in the Goſpel Sichar, *a city of refuge & peculiar to the Levites; a principal City of* Samaria.

Sodom, *a city which ſtood in the Land of* Canaan, *where now is the Dead-ſea, deſtroyed by fire from heaven, for their ſins.*

Sidon, *a Haven, and Mart Town of* Phœnicia, *being the border of the Land of promiſe toward the north, and in the Lot of the tribe of* Zabulon, *although it was never conquered, nor poſſeſt by them.*

Sinai, *The Mountain otherwiſe named* Horeb, *upon which the Almighty gave the Law to* Moſes *by the miniſtery of Angels. It was called* Sinai *from the word in the Holy Tongue ſignifying a Buſh; becauſe God appeared there to* Moſes, *in a Buſh, in a flame of fire; the Buſh not conſumed.*

Sion, *The Hill and City built on that Hill, called the City of* David, *taken by him from the* Jebuſites, *lying on the North ſide of the City of* Jeruſalem; *upon which the Temple was built.*

Siloe, *a Fountain riſing out at the foot of Mount* Sion, *in the Weſt part of the valley of* Jehoſaphat, *a very clear, ſweet, and large Spring; it runs into the brook* Cedron.

Schiloh, *or* Silo, *The higheſt Mountain of all that are about* Jeruſalem, *Or higher than any other Mountain in the Holy Land; likewiſe the name of the City that ſtands upon that Hill, where the Ark continued a long time with the Tabernacle of the Covenant, till it was taken by the* Philiſtines; *for which cauſe the people of Iſrael uſed to meet at this place and offer ſacrifices, until the time of* Samuel *the Prophet. Afterward for the ſins of the Iſraelites, the City was deſtroyed, and the Altar demoliſhed.*

Tiarva,

T

Tiarva, *a city in* Galilee *which* Vespasian *took, razed, and put all the men to the sword, and sold their wives and children.*

Tiberias, *A city so named in honour of* Tiberius Cæsar, *by* Herod *the Tetrarch, standing near the Lake of* Gennezaret, *called also the Sea of* Tiberias; *it is the utmost bound of the lower* Galilee *Eastward.*

Tyre, *a city renowned in holy Scripture, built upon a rock, and upon all sides incompassed by the sea; wherefore the Prophet cals her the city in the heart of the sea; a city of incredible riches, by the abundance of her merchandise; by the special appointment of God, and foretellings of his Prophets* Isaiah & Ezekiel, *made a prey to* Nebuchadnezzar *King of* Babylon, *and afterward to* Alexander *son of* Philip *King of* Macedon; *both of them in the siege of the city, fill'd up that part of the sea which ran betwixt the main land, and the city, with stones, earth, and timber, and made it continent to the land; first* Nebuchadnezzar, *but in short time after, that city was rebuilt, and the bar of the sea quite demolished, & so the city restord to its former strength; but* Alexander *stopt up the sea again, sackt the city, and crucified many of the chief men of the city, & to this day that little which remains of it, is annexed firmely to the Continent. It stood in the territory of the tribe of* Ashur, *but had Kings of her own, having never been in the hands of the* Israelits.

A short view *of the whole Matter. By* Th. F.

A true Character *of the* Jews, *as they are at this day; With the Hopes and Desires of all good men for their Conversion.*

A Prayer *unto God for their Conversion.*

FINIS.